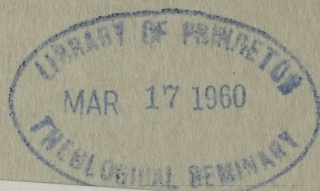


Annette C. Ball

History of the
Parsippany, New Jersey
Presbyterian Church

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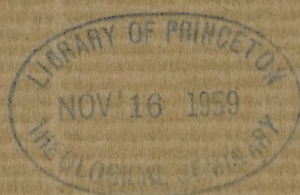
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History of the Parsippany,
New Jersey Presbyterian

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HISTORY OF THE
PARSIPPANY, NEW JERSEY
PRESBYTERIAN CHURCH

BY ANNETTE C. BALL



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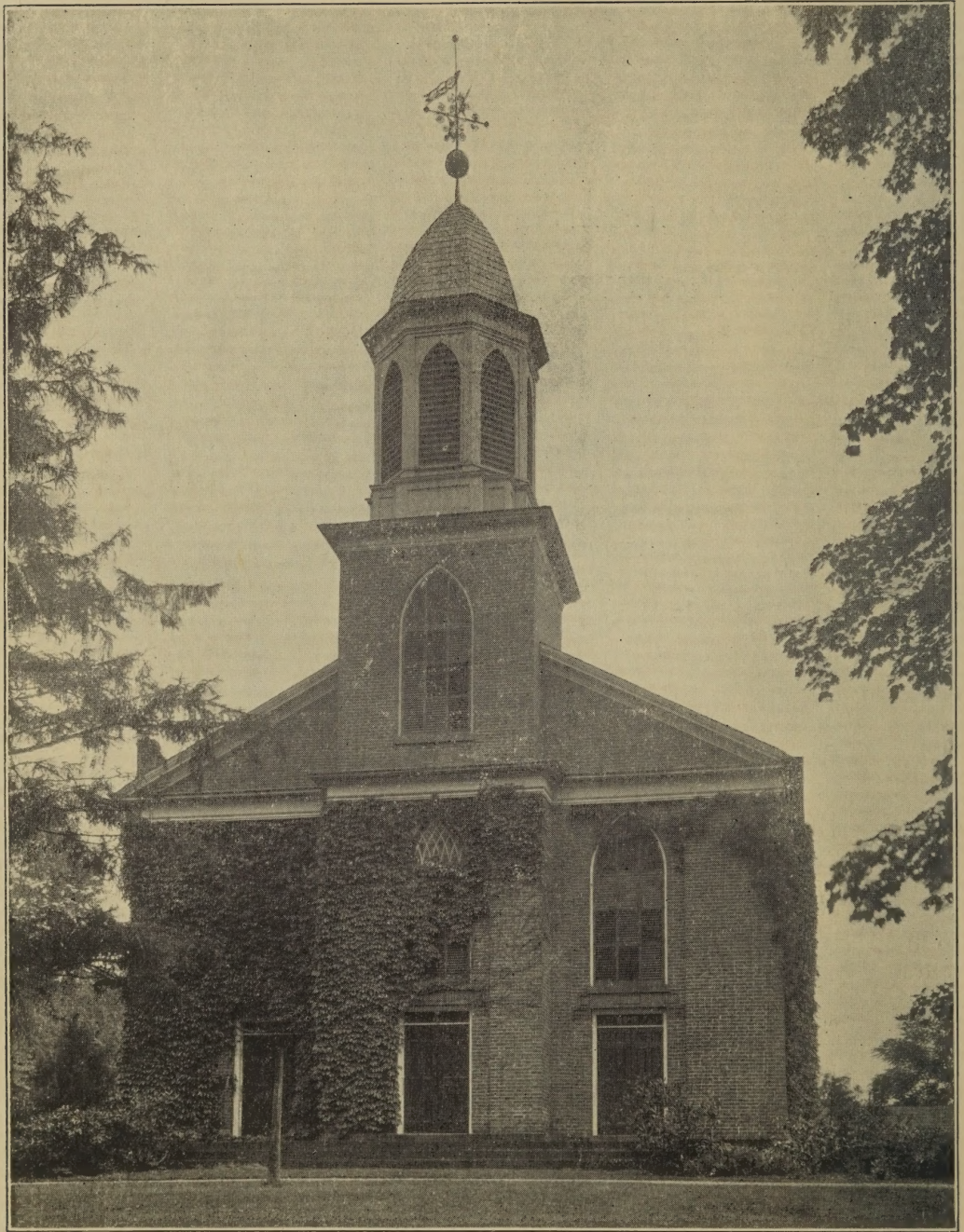


HISTORY OF THE
PARSIPPANY, NEW JERSEY
PRESBYTERIAN CHURCH

FROM THE FIRST LOG STRUCTURE TO
THE PRESENT TIME, AS COMPILED
BY ANNETTE C. BALL



PREPARED FOR
THE CENTENNIAL CELEBRATION
JUNE 17-20, 1928



Parsippany, New Jersey, Presbyterian Church.
June, 1928.

HISTORY OF THE PARSIPPANY, NEW JERSEY, PRESBYTERIAN CHURCH.

The year 1928 marks the centennial of the building of the present church edifice at Parsippany. It is the 173rd year since the first meeting house was erected in Parsippany on what is now the "old part" of the cemetery property. This first meeting house, erected in 1755, was the successor, together with the church at Hanover, N. J., of the first church or meeting house erected in Morris County on the site of the present cemetery at Whippany, N. J., in the year 1718, or just 210 years ago.

Can we picture the present church building one hundred years ago, standing in all its newness on this spot so wisely chosen by a majority of its supporters. Then there were no beautiful grounds filled with shrubbery; no trees cast their bountiful shade, no parsonage, no chapel, no sheds then, only the bare hill; but today in what a beautiful setting our beloved church is placed. What greets us now those builders of 1828 would never claim as belonging to their church. Even the inside was different. Then, the galleries projected over the aisles, the pillars supporting them being large wooden ones painted white and placed near the aisle in the middle seats. The first pulpit was small and high, reached by several steps on either side. There was no heat save what came from sunshine creeping through the shuttered 7x9 panes of glass, and the small foot stoves carried from the homes with a few coals to keep from freezing the feet of our grandames, but their hearts were not frozen; they were warmed with enthusiasm and delight with their new church.

To add a bit of beauty, the pastor's wife, Mrs. Ford, who was a daughter of Dr. John Darcy, and grand-daughter of Parson Johnes of Morristown and of Revolutionary fame, colored red a piece of her mother's white brocaded satin wedding dress and with it covered the first cushion for the pulpit.

Before the year closed Mrs. Ford died, leaving to the pastor's care four young daughters, who later became wives of Rev. Mr. Elmer of Middletown, N. Y., Mr. Thomas Mc Intire of Elkton, Maryland, Mr. John Ogden and Mr.

William A. Condit, the latter two being life-long Elders of this church.

To every community the history of its origin and growth is of deep interest. In every Christian community the Church, with its ordinances and worship, is the central organization around which all the other high interests cluster, and from which they derive much of their character and worth. In such a community, like our own, the history of the church, therefore, is largely the history of the place.

FIRST SETTLEMENT

Whether the date of the first settlement hereabout, as given in the Historical Collection of Mr. Barber as 1685 or that of Rev. Jacob Green as 1710, is correct, we cannot tell although later historians generally accept the latter date. But as for the deed for our predecessor Presbyterian Church at Whippany made in 1718 by Mr. John Richards there is no doubt, as the original is now hanging in the Washington Headquarters in Morristown. It reads as follows:

"I, John Richards of Whippanong in the County of Hunterdon, School Master, for and in consideration of the love I have for my Christian friends and neighbors in Whippanong and for a desire to promote and advance the public interests and especially for those who shall covenant and agree to erect a suitable meeting house for the public worship of God, do convey $3\frac{1}{2}$ acres of land situate and being in the township of Whippanong in that part called Percippanong on the northwest side of Whippanong River; only for public use and benefit for a meeting house, school house, burying yard and training field, and such like uses and no other."

It is a sad fact that Mr. Richards died December 10, 1718, and his grave is among the first if not the very first made in the burying ground at Whippany for which this deed made provision.

EARLY PASTORS

Soon after the granting of the deed a small house of worship was built on the Whippany cemetery lot and Rev. Nathaniel Hubbel, of Massachusetts, a graduate of Yale College, became pastor. During Mr. Hubbel's pastorate the village received the name of Hanover, although it continued to be most commonly known by the Indian name Whip-

panong. This included the countryside for many miles in all directions and was at that time all a part of Hunterdon County; Morris County, named for Gov. Lewis Morris, was not set off from Hunterdon County until 1738.

REV. JACOB GREEN

Mr. Hubbel was succeeded in 1730 by Rev. John Nutman, also from Yale, who continued in the pastorate until 1745, in which year the Rev. Jacob Green, a native of Malden, Mass., and the third graduate of Yale College to minister unto us, began his labors. Mr. Green was a man of unusual ability, was for a time a member of the Provincial Congress that formed the Constitution of the State of New Jersey and the chairman of the committee that made and reported the original draft of that instrument. He was at one time Vice-President of Princeton College and was the father of Rev. Ashbel Green, who served as President of that institution. He was a zealous patriot during the Revolutionary struggle and withal evidently a many-sided man as we see from the following address on a letter once received by him:

“To the Rev. Jacob Green, Preacher
And the Rev. Jacob Green, Teacher
To the Rev. Jacob Green, Doctor
And the Rev. Jacob Green, Proctor
To the Rev. Jacob Green, Miller
And the Rev. Jacob Green, Distiller”.

FIRST MEETING HOUSE

Early in Mr. Green's ministry at Whippany other communities were developing and the question was again and again agitated as to whether or not a new meeting house should be built elsewhere, Morristown having withdrawn in 1735 and Madison in 1747, each erecting a meeting house of its own. It was finally decided in 1755 to separate the mother parish at Whippany into two parishes, one located at Hanover (then called Hanover Neck) and the other at Parsippany (then probably still known as Percippanong). The first meeting house erected at Parsippany in 1755 (probably a log structure) stood on the cemetery lot (that part now known as the “old part”) and probably near the center, judging by the position of the present gravestones in that part of the cemetery.

BURYING GROUND DEED DATED 1745

The earliest preserved record connected with the religious life of this community is that contained in the deed conveying the two and one-quarter acres of land contained in the old part of the present cemetery. This deed is dated November 30, 1745 (old style) and is from George Bowlby to Ichabod Tompkins and Simeon Van Winckle in trust for the purpose of a meeting house and burying ground for the "people commonly called Presbyterians". This deed, which is still among the church records, it is believed is of sufficient interest and importance to justify its being given in full as follows:

"THIS INDENTURE, made the thirtyeth day of November in the nineteenth year of the Reign of our Sovereign Lord George the Second over Great Brittain &c. King Annog: Dom. One Thousand Seven Hundred and Forty Five between George Bowlby of Hanover in the County of Morris and Province of New Jersey yeoman of the one part and Ichabod Tompkins and Simeon Van Winckle of Hanover aforesaid yeomen of the other part witnesseth that the said George Bowlby for the Consideration of Two Pounds Current Money of New Jersey to him already in Hand by them the said Ichabod Tompkins and Simeon Van Winckle the receipt whereof he doth hereby acknowledge and himself to be therewith fully satisfied contented and paid and hath given granted bargained sold Aliened Enffeofed and Confirmed and by these presents doth give Grant Bargain sell Alien Enffeofe and Confirm unto the said Ichabod Tompkins and Simeon Van Winckle all that Tract or Parcel of Land in Hanover aforesaid bounded as follows beginning at a post by the Highway near Persipaning Brook it being a corner of the school house lot and running thence North Twenty Five Degrees East five Chains Fifty Nine Links along said line and Lemuel Bowers Line to a small Saxafrax in Bowers's line Thence South Sixty degrees East four Chains and Fifty Links to a post Thence South Thirty degrees West Five Chains and Fifty Links to a White oak tree by the road Thence North Sixty degrees West Four Chains along the road to the beginning containing two acres and a quarter of land together with all the Estate right Tytle Interest property inheritance claim and demand whatsoever of him the said George Bowlby and his Heirs of in or unto the said Parcell of land and premises with all the buildings and improvements thereon being and the Re-

version and Reversions and remainders rents and profits thereof to have and to hold the said piece of land containing two acres and one quarter and all the premises hereby granted with their Appurtenances unto the said Ichabod Tompkins and Simeon Van Winckle and their Heirs forever to the use and uses hereinafter mentioned and expressed and to no other use intent or purpose whatsoever that is to say to the use and uses benefit and behoofe of the people belonging to the religious society of people commonly called Presbyterians in the Township of Hanover aforesaid and parts adjacent forever and for a place for the erecting a meeting house upon and for a burying place for the use and service of the said people called Presbyterians which are or shall be and continue in unity and society of those Presbyterians in Hannover aforesaid and parts adjacent who shall meet and assemble themselves together on the premises before mentioned to worship God in the Presbyterian Manner provided always and it is the true intent and meaning hereof and for the said parties hereunto that no person or persons who shall not belong to the said society or join with the major part of them that shall meet together at the place aforesaid shall have any right or interest in the said piece of land meeting house or any part thereof while he or they shall remain out of the said society of Presbyterians or shall not in a constant or common way meet at the place aforesaid with them and join with them in their publick worship and the said George Bowlby for himself his heirs executors and administrators doth covenant and Grant to and with the said Ichabod Tompkins and Simeon Van Winckle their and every of their Heirs executors and administrators by these presents in Manner and form following that is to say that they the said Ichabod Tompkins and Simeon Van Winckle their Heirs and assigns and all and every other person or persons haveing or claiming or which may have or claim any estate right or interest in any part or parcell of the said premises by from or under them the said Ichabod Tompkins and Simeon Van Winckle shall and will from henceforth stand and be seized of all the said land and all other the premises hereby granted with the appurtenances to the uses intents and purposes and under the limitations and provisions hereinbefore mentioned and declared and to no other use, intent or service whatsoever and that the said George Bowlby and his Heirs shall and will at any time upon the request of the said society of Presbyterians make Doe execute and

acknowledge or cause to be made done executed and acknowledged all such further and other act and acts conveyance and assurance in the law as shall be advised needfull for the further assuring the said piece of land and premises thereon being to and for the uses above mentioned according to the tenour purport true intent and meaning of these presents in witness whereof the said parties to these presents have interchangeably set their hands and seals the day and year first above written.

Signed Sealed and Delivered
in the Presents of us

George Bowlby, SEAL

Ebenezer Hayward

Samuel Smith

Gershom Mott Second Judge of

the Court of Common Pleas for the County of Morris."

Note.—On the back of the deed, in the handwriting of Gershom Mott who drew it, are the words: Deed for Meeting House at Persipanang.

It may interest many to know that Samuel Smith, one of the witnesses to this deed, was the father of Rhoda, wife of the Revolutionary soldier, Bethuel Farrand, and who as Rhoda Farrand has in rhyme attained greater than local fame for her aid and ministrations among the suffering Revolutionary soldiers encamped at Morristown. A notable descendant (great grandson) of this historic woman is Doctor Livingston Farrand, President of Cornell University, who graciously has promised to honor us with his presence and by delivering the principal address in connection with centennial exercises June 17-20, 1928.

Doubtless there was earnest desire to erect a meeting house on the land described in the Bowlby Deed but not until the old Whippanong building was really abandoned in 1755 was it accomplished. Parsippany then received the pulpit, the seats in the galleries and the windows, the remaining portion of the furniture going to Hanover. Mr. Green ministered to these two churches until 1760 when he makes the record, "The Parsippany people are allowed to seek a minister by themselves" and he ceased his ministrations among them. Dr. Darby who resided in upper Parsippany on what was known in later times as the John Smith place, was both physician and minister, and it seems probable that he ministered to their spiritual, as well as physical needs until 1767.

March 2, 1758, was the natal day of the Rockaway Presbyterian Church. On that day was drawn up a paper stating their desire to join with Parsippany "to call and settle a minister to preach interchangeable between Presepenong and Rockaway." It was not carried into effect until 1767. In that year Rev. James Tuttle, a native of the township, a son-in-law of Rev. Mr. Green and a graduate of Princeton, was ordained over these two churches, Mr. Tuttle residing in Parsippany until 1770, when enfeebled health compelled him to resign, and on December twenty-fifth of that year he died. For the next three years Dr. Darby may again have supplied their pulpit but there is no existing record of this church down to January 7, 1773, when the first meeting of this parish is recorded and from this date this record is authentic as it is taken from the original "society book" which came into the hands of Richard Howell, formerly of Troy Hills but now of Bethlehem, Pennsylvania, and was presented by him to the officers of this church to be preserved for many generations yet to come.

SECOND MEETING HOUSE

Evidently the first structure did not long serve as a place of worship as by 1773 another and doubtless larger meeting house had been erected either on the old site or more probably in front of the old site and nearer the road.

In January, 1894, sixty-five years after the building had been taken down, Mr. Archibald D. Green drew from memory an exterior and interior sketch, as he recalled it, of the structure erected in 1773. This sketch is among the church records and as it will doubtless be of interest to all it is reproduced herewith.

The first paragraph of the "society book" is dated January 7, 1773 and reads as follows:

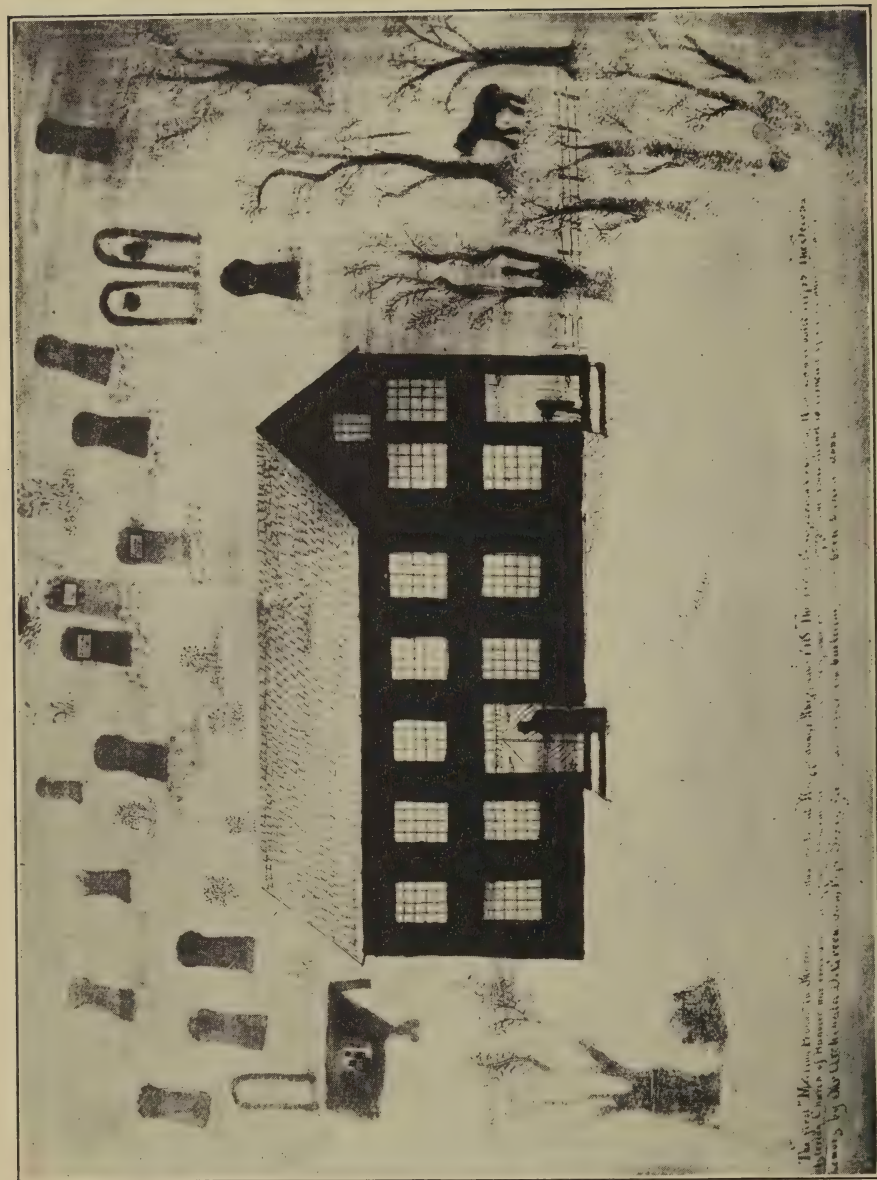
"January 7, 1773 then held a Parrish Meeting at Parsippany:

Voted Cap. John Stiles Moderator and Isaac Sergeant Clerk

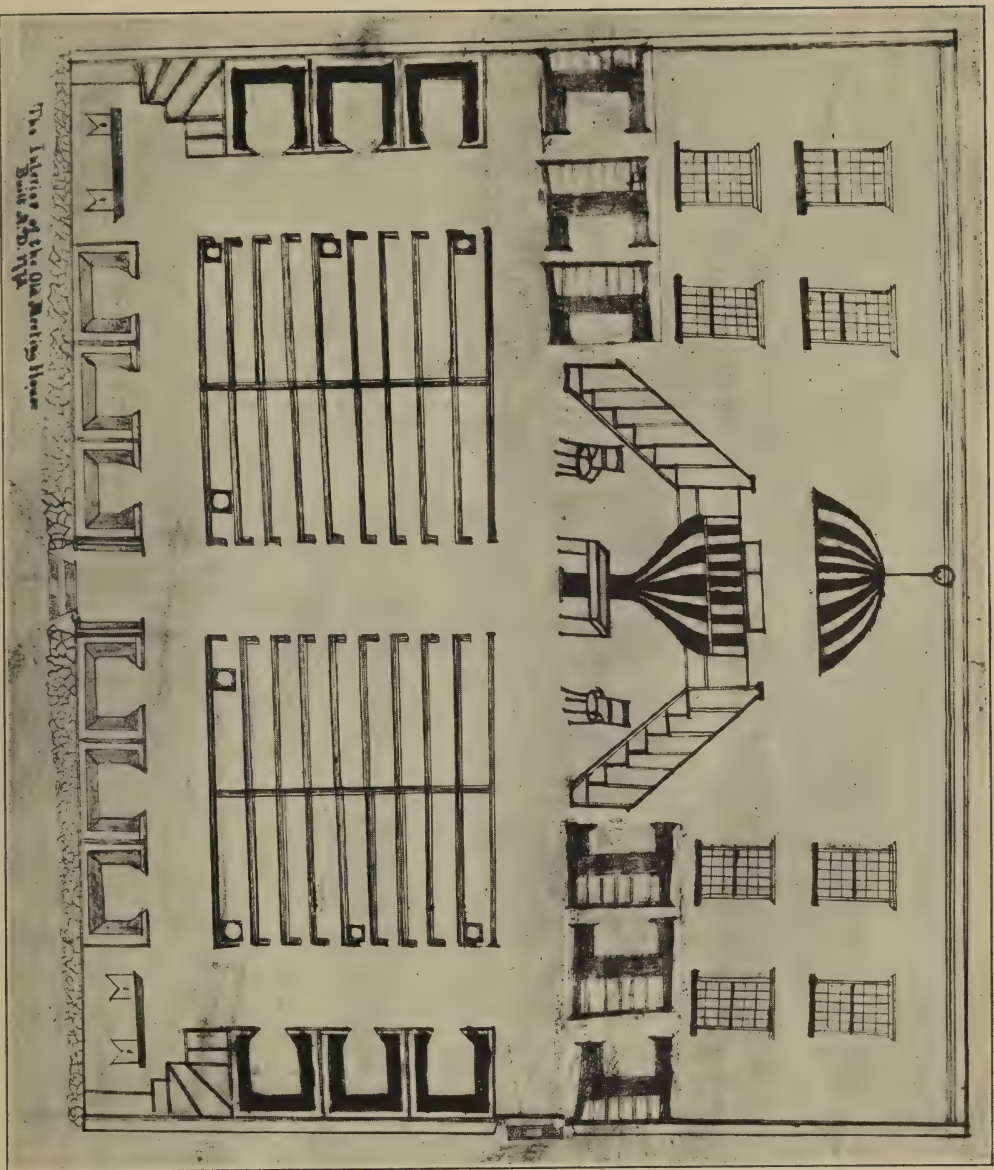
Voted Isaac Sergeant Parish Clerk to keep the Parish Book

Voted to seet the Meeting House

Voted Cap. John Munson, Benjamin Howell, Job Baldwin, Edward Cobb & Isaac Sergeant Commite Men to Manage the Affair of Seeting the Meeting House."



Exterior Second Meeting House. Erected 1773. (Drawn from memory by Archibald D. Green in 1894, Sixty-five Years after building was taken down.)



Interior Second Meeting House.

Erected 1773.

"March 2, 1773 then held a Parish Meeting at Per-sippeny.

Voted Capt. John Stiles Moderator & Isaac Sergeant Clerk

Voted to hire Mr. Green to Preach for us Six Months the third part of his time—

Voted Capt. John Stiles & Benjamin Howell leading men for our Society—

Voted Capt. John Stiles & Benjamin Howell to go to Mr. Green to consult with him about his Preaching.

Voted to seat the Meeting House according to the Commitee who was chosen for that purpose.

Voted Ebenezer Hayward to sweep the Meeting House and have 12 shillings per year".

"April 1, they met at Ebenezer Haywards in order for a Parish Meeting but did not properly form into one but unanimously agreed after sum dispute about a Minister wether we should trie to git a Presbyterian or Congregational, that this Mesure should be taken that a short Instrument should be written and offered to the society to manifest their choice in the matter."

"Whereas we are about to send for a minister this is to desire every member of the society to declare what one they choose by writing their names under the words Presbyterian or Congregational.

April 7th at a Parish Meeting the Instrument
Returned and filed up as folloeth—

Presbyterian

Ebenezer Hayward	Nathan Howell
Moses Crane	John Cobb, Jr.
Isaac Haley (Halsey)	John Michal
Stephen Baldwin	Isaac Farrand
John Slater	Samuel Stiles
John Munson	Cornelus Meeker
Jabesh Halsey	John Stiles
Edward Paddleford	Eligah Stiles

Congregational

Thomas Baldwin	Richard Edwards
William Halsey	Jacob Minton
Anthone Joline	Joseph Bond
Elios Baldwin	Joel Haley (Halsey)
Thomas Meeker	Nathanil Willson
Silas Baldwin	Thomas Cumpson

Epheream Watkins
 Abner Beach
 John Hayward
 James Johnson
 Joseph Colleer
 Jered Capron
 Caleb Crane
 Samuel Cobb
 Josiah Leonard
 David Leonard
 Ebenezer Farrand
 Ezekiel Baldwin
 David Ransford
 Daniel Hayward
 Job Baldwin
 Obidiah Baldwin
 Paul Leonard
 Isaac Sergeant
 Phineas Ward
 Edward Cobb
 Josiah Crane, Jr.
 John Kint

Isaac Beach
 Job Secorn
 Danil Baldwin
 Thomas Ward
 Isaac Baldwin
 Bethuel Farrand
 Joseph Clark
 Isaac Healy
 John Millidg
 John Tichenor
 Jacob Baldwin
 Samuel Sargeant
 John Cook
 John Bowers
 Peter Doremus
 Benjamin Howell
 Levi Baldwin
 Jonas Ward
 Ichebod Mun
 Isaral Canfld
 Thomas Davey
 Walter Norris"

Of these 72 names, 11 are Baldwins, and every one has a Scripture name. With five exceptions every given name in the list is a Bible name.

These 72 names and the preference manifested indicate clearly two things: First, there was at that day a large congregation connected with this parish, for, doubtless, nearly all these names indicate heads of families and it is evident from records immediately succeeding this that there were several connected with the parish whose names are not here recorded. Second, that a very large majority of the community were originally of New England origin. It is also evident that they were resolutely in earnest to secure the services of a minister.

April 7th, 1773

"Parish Meeting held at Persippany Meeting Hous—
 Voted Benjamin Howell, Moderator, Isaac Sergeant,
 Clerk
 Voted, To send for a Minister
 Voted, Isaac Sergeant to go into New England after a
 Minister
 Voted, that if the man that gos for a Minister cannot

git a Congregational is to use his Indeavor to git a Presbyterian."

"The Subscription to Raise Money to bear the Expences of Isaac Sergeant to go into New England after a Minister which was carried about the Society for People to Sign and the Money Collected by Isaac Sergeant.

We the Subscribers promis to pay the Several Sums affixed to our Names to bear the Expences of the Man we send for a Minister.

April 7th, 1773

Benjamin Howell	10 0	David Leonard	2 2
Paul Leonard	7 0	Ezekel Baldwin	2 2
John Stiles	7 0	Elijah Stiles	2 2
Job Baldwin	10 0	Isaac Baldwin	6 0
Jacob Baldwin	7 9	Patrick Darcy	3 0
Isaac Beach	10 0	Lues Reed	2 0
Samuel Ogden	12 0	Levi Baldwin	2 2
John Munson	6 0	Peter Doremus	2 2
John Cobb, Jr.	8 8	Ebenezer Farrand	8 0
Moses Crane	4 4	Jones Ward	3 3
John Salter	5 0	Anthony Joline	6 0
Ebenezer Hayward	3 6	Thomas Davey	2 6
Danil Hayward	6 6	Abner Beach	2 0
Josiah Crane, Jr.	5 0	Thomas Compson	8 8
Josiah Crane	2 2	Samuel Sergeant	3 6
Isaac Haley	10 0	Caleb Crane	4 0
Cornelus Meecor	4 0	Daniel Baldwin	12 0
Edward Cobb	7 4	Anne Stiles	2 0
Silas Baldwin	3 6		
Ebenezer Hayward, Jr.	3 0	Total	£10-6-6

May 17th, Sot for New England for a Minister and returned the 27th of June without one."

REV. JOSEPH GROVER

On September 3, 1773 it was voted to join Rockaway in applying to the Presbytery for a minister and that Benjamin Howell and John Stiles go to Rockaway to conclude the agreement. This overture from this parish was declined at Rockaway as the records of that parish show. On October 7th it was voted to apply to the Presbytery for supplies for six months and to send Mr. Isaac Halsey for Mr. Avery. There is no intimation that Mr. Avery was secured. On the twenty-second of November, 1773, at a parish meeting

it was voted to hire Rev. Joseph Grover, a graduate of Dartmouth College. It is added in a note, this Mr. Grover was a candidate whom Mr. Job Baldwin brought from New England. It was voted to give Mr. Grover twenty shillings for each Sabbath until May, and keep himself and horse. March twenty-fourth 1774 the record reads: "Satisfied with Mr. Grover's principles and to give him a call to settle with us within five days". The following is recorded as sent to the Presbytery:

"To the Reverend Presbytery of New York.

We the inhabitants of Percepening with gratitude humbly acknowledge the favor and blessing of being under your patronage and prosaviour and through your kindness have enjoyed the favor of Mr. Grover's improvement as a candidate for the Gospel ministry and have had sufficient opportunity of trial and to gain an acquaintance with him we are universally satisfied with his abilities for the work of the Gospel ministry. Therefore we humbly show our earnest and united desire and request that he may be ordained over us. We likewise being very sensible that those who give themselves to that arduous work should have a comfortable and reputable support and in consideration thereof we have engaged by our subscription to give Mr. Grover one hundred pounds light money to be paid at the time of his ordination as an encouragement for his settling with us. Likewise by vote of parish agree to give him the use of one hundred pounds worth in profitable parsonage lands during his continuance with us in the ministerial work, eighty pounds salary per year, money eight shillings per ounce for the two first years, after raise five pounds more per year four years with his firewood. We humbly desire the Reverend Presbytery to take this our earnest request into consideration and when the importance of having the Gospel settled among us is duly considered we hope the Reverend Presbytery will use their assistance and influence to accomplish our request and will appoint a time for and afford assistance in ordaining Mr. Grover over us providing he should be disposed to accept of this our invitation.

Committee:

John Stiles
Benjamin Howell
Job Baldwin"

Persippening, April 30, 1774.

These three men were chosen a committee to consult with Mr. Grover and see whether he would accept the call.

At the same time forty-four of the leading men of the parish entered into an agreement to have their estates assessed for Mr. Grover's support. He accepted the call and these devout men evidently determined to give him his entire living and have his undivided time as we find in September of the same year they refuse to let Rockaway join with them in giving Mr. Grover a call.

FIRST PARSONAGE

"October 4, 1774, at a parish meeting, it was voted that Capt. John Stiles, Benj. Howell and Job Baldwin be a committee to settle with Isaac Sargeant the old affairs of this parish and to take the writings out of his hands, also to buy Asher Smith's plantation (grounds on which the Children's Home now stands) for a parsonage and to give two hundred pounds for it. John Stiles, Benj. Howell, Job Baldwin, Isaac Halsey, Ebenezer Farrand, Jr., Moses Crane, Jonas Ward, Josiah Crane, Jr., John Salter, David Cory, Job Bacorn, Isaac Beach and Ebenezer Hayward for to buy the above mentioned plantation and take a deed of the same and settle the whole affair of said parsonage, also that the above committee shall have as many of the parish as they shall call for to secure them from future damage." That they felt they were attempting more than they could carry we judge from the proceedings at the next meeting April 5, 1775, when they appointed "Elder Thomas to go to Colwell, Samuel Hennion to Newark, Elder Crane to Westfield, and Job Baldwin to Mendham". The above named persons "are to go to the Presbyterian Society for to ask favor of them and to git as much as they can and bring home to Persippany and all that was given or to be given to be used for their parsonage."

In August they voted to finish the lower part of the meeting house as high as the tops of the pews, that "all persons shall sit where they think proper on the Sabbath in this meeting house and no offense to be taken by any person, Jacob Halsey and John Frost, Clerk to read and set the psalm at meeting."

In January, 1776, they voted to fix the parsonage house by the first day of May so that Mr. Grover could move into it, perhaps to take his bride, as he married Sarah (daughter of Benjamin Howell) who died in 1781 leaving one daughter Abigail. They were "to proceed to provide stuff for to build a parsonage this winter and a year from next spring to go on with the building. A committee shall

calculate the stuff and parcel it out to such people as shall see fit to take it to git."

At a parish meeting held at Deacon Benj. Howell's, April 11, 1780, a committee was appointed to take a deed of the commissioners of this county for forfeited estates for a certain piece of land left to the parish of Parsippany by Joseph Millidge, probably a Tory. Perhaps they received some little remuneration from the sale of this land, but as we follow on year by year we find them still striving by sending assessors and collectors through the parish to raise money and goods to pay the expenses, and as late as 1781 a committee composed of Job Baldwin, Capt. Jonas Ward and Capt. Hiram Smith was named "to provide stuff to finish the meeting house and to carry on the work as the subscription now raised will allow". They privileged "any one willing to go on with the work of building the front of the galleries, to do so under the direction of Job Baldwin and Jabesh Tichenor, to have the front of the gallery done with pine boards and banisters". Perhaps because of this unfinished condition Silas Baldwin was "to sit up in the gallery to collect contribution and to take care of the young people and children that they do not play in meeting." They were "to have a weekly contribution on every Sabbath after meeting gathered on plates". They were to "sing old tunes on the Sabbath in the forenoon, or one-half the time, and the other half the time such tunes as the singers think proper". "After one month to prepare books to sing one-half the time on the Sabbath without the clerk reading the lines. Mr. Samuel Frost, the clerk of this parish for setting the psalm, shall have leave to call to his assistance such persons as he shall think proper. Voted to give the singers the three centre seats in the meeting house in the middle bar to set in on the Sabbath".

CHURCH MONEY BORROWED

We find in April, 1782, they appointed a committee to settle the value of a certain sum of continental money in the hands of the parsonage committee paid to them by the parish to discharge certain bonds due for parsonage land. The parish chose Col. William Bott and the committee chose John Cobb who reported the money worth one-fifth part as much as silver. From 1775 to 1793 we find the Trustees paying interest and principal to the Trustees of the Bergen Dutch Reformed Church for money borrowed. The first note given Jan. 10th, 1775 is signed by Aaron Dod

and Samuel Hinman and witnessed by Anthony Johnes, Bartholomew Doughty and Thomas Compson; the last receipt signed "Bergen, Dec. 16th, 1793, received of Hiram Smith, Esq. by the hands of John Howell, eighteen pounds, six shillings and eleven pence, toward a certain bond given by said Smith, Job Baldwin, Isaac Beach and Jonas Ward to the Trustees of the church of Bergen bearing date Nov. 4th, 1783 (signed by) Daniel Jan Ripien, and Nicolas Toirs". Doubtless these were the notes for which the continental money was given. "Voted after deducting the sum of ten pounds which Mr. Grover hath voluntarily subscribed toward the building and finishing of the parsonage, as we a parish hold ourselves bound to reimburse him whatever sum he may have or shall advance for that purpose". Thus we see Mr. Grover's willingness to lend his aid, but in June, 1786, he made an address to the congregation requesting a dismission from the work of the ministry from this congregation, or that he "be supported yearly on better footing than he heretofore had been". A committee was to "take the obligation through the parish, perform the business in two weeks and make return to the society of their success", which resulted in their engagement to pay him 90 pounds proclamation money annually, besides the use of the parsonage and his firewood. To supply the latter a lot of woodland was purchased in 1792, to pay for which 60 pounds was raised by subscription.

It is interesting to note that the parish sold to Monroe Howell on the eighth day of March, 1859, eighteen acres of land for \$490.00, which doubtless had for these sixty-seven years been supplying the ministers with their needed quota of wood and which one year amounted to seventy loads. When Mr. W. B. Benedict and Richard Howell were surveying this property in 1898, it was found to be a suitable place for a pond which later resulted in the developing of the first and largest lake in what is now the beautiful borough of Mountain Lakes.

The early years of our community were not years of affluence but of struggles. Let us keep in mind also that there were years of war and that these brave men were defending their country. Many of them bore titles of Colonel, Captain and Major. The following letter reveals some of the conditions under which they were striving to maintain their ministry at which time we find they voted that, "all we that are present will exert ourselves to support the Gospel ministry in this place and further that we will

use all our influence with our neighbors to encourage them to assist us."

"Rockaway, Nov. 3rd, 1780.

Benj'n Howel Esq.

Dear Sir.

Received your favor of this morning and am Exceeding sorry that I cant attend according to your request But Beg that you will agree with the Contractor to purchase all the forrage that can possibly be spared in such manner that the Contractor will give Certificates for the same and let him send Directions to me and I will Do all in my power to furnish the supplies but if the Army must be supplied out of this State we may as well give all to them at once as to give with so much trouble for there is not enough in the State that they can git to keep them 'til Spring and if they must have it whether it can be spared or not it will be all one to us who takes it, however I would put the evil Day as far off as possible, I think some may be got in my quarter but not much, the Contractor has not done his duty or he would have purchased the quota of this County before this time and as soon as our quota is furnished I would apply to the Legislator for relief but 'til that time it will not avail anything, Pray send me word what you conclude upon if I don't come down, which I intend to do if I can git there by six o'clock, the bearer will inform the reason I can't attend,

I remain your most humble servant,

Abr'm Kitchell"

Benj'n Howel, Esq.

COMPLETING THE MEETING HOUSE

Although erected in 1773 we find many references pointing to the fact that the meeting house was not really completed for many years.

"Percipining, Jan. 12th, 1790. At a parish meeting agreed to inclose the meeting house with the burying ground by making a neat board fence, four rods south of the front on a parallel line with the house and the fence on the East, North or West, with neat posts and three good wide chestnut or black ash rails and stone under. We the subscribers are sensible of the necessity and importance of decently enclosing the burying ground do voluntarily engage to pay the several sums to our respective names and pro-

viding such timber as necessary. We engage to bring it to the meeting house by the middle of April next as witnessed our hands, John Mitchell, Joseph Clark, Samuel Frost, John Vanderhoff, William Cook, William Robb, Lucas Von Beverhoudt, Ebenezer Farrand, Patrick Dorsey, William Ketcham, Ichabod Mun, John Van Winkle, Martin Tichenor, John Norris, Thos. Compson, Benjamin Howell, John Howell, John Hayward, Edward Paddleford, Thomas Bolsbee, James Hammers, John Cobb, Thomas Cobb, Phineas Farrand, Edward Cobb, Davis Cobb, John Mallan." Their contributions were made in Pounds, Shillings and Pence, posts, nails and days work and on June 12th, 1790, it is voted "immediately to go on to finish the meeting house". Thus we see that Mr. Grover's ministry, extending from the year 1774 to 1798, a period of twenty-four years, must have been filled with earnest purpose, else those men would have lost heart in striving for many of those years to maintain their minister, their church and parsonage which were so long in being completed.

Rev. Stephen Grover, ~~grandfather~~ of President Cleveland, pastor for 46 years of the Presbyterian church of Caldwell, N. J. was a brother of Mr. Grover, and completed his theological studies with him while he resided in this place.

From November, 1798, to May, 1799, Rev. Stephen Hoyt acted as preacher. On May 10, 1799, they appointed a committee to settle with Mr. Hoyt. At the same time David Leonard, Daniel P. Crane, Abraham Kitchell, Esq., and Job Baldwin were appointed a committee to "request the Rev. Abel Jackson to preach for us". On the 27th of May, "Major Hiram Smith, Capt. Phineas Farrand and Stephen Cook be appointed to hire a place of residence for Mr. Jackson till Mr. Grover leaves the Parsonage". In October, 1799, Rev. Abner Benedict, a graduate of Yale, acted as preacher for four weeks, and David Leonard, Daniel P. Crane, Job Baldwin, Hiram Smith and John DeHart were appointed a committee "to wait on Mr. Benedict in order to engage his labors in the Gospel ministry for three years or less, as they can agree, to offer him two hundred and fifty dollars (note the change from pounds to dollars), with the use of the parsonage and twenty-five cords of firewood." "July 1st, 1803, voted that Mr. Benedict enjoy the use and benefit of the parsonage together with the crops thereon until the first day of November next". Mr. Benedict's son Abner married Nancy, daughter of Capt. Phineas Farrand and

Jemima Kitchell and was the grandfather of Mr. William B. Benedict.

REV. SAMUEL M. PHELPS

After Mr. Benedict's removal there was a conference again with Dr. Darby and Mr. Whelpley in regard to their supplying temporarily the pulpit. In September, 1804, a call was given to the Rev. Samuel M. Phelps, a graduate of Yale College, on the following conditions; "to offer him an annual salary of three hundred dollars and twenty cords of firewood and the use of the parsonage. It was voted that "the Dutch people be invited to attend public worship gratis, and that Mr. Phelps preach funeral sermons gratis, also that the black people withdraw from the back seat". On the 29th of April, 1807, we find an agreement between Mr. Phelps and thirteen of the property owners engaging him to teach for one year the Troy School in the upper room for the sum of three hundred dollars.

The first record we have of a school in Troy is in the year 1763, taught by one Robert Brown, a land owner and a weaver of Coverlids and other fabrics. He credits John Mitchell for his son keeping school for him for three days, 7 shillings and 6 pence, and charges Job Baldwin for schooling 1 pound, 7 shillings and 2 pence. In 1802 thirty-two of the citizens formed themselves into a Board of Proprietors to build a schoolhouse. They purchased of Richard Smith, one-half acre of ground on the corner of the lot by the road where it joins Mrs. Whetmore's nail shop. The academy was to be twenty by thirty feet. J. Thomas was to give 1000 shingles, Col. Hiram Smith all the weather boards, Benjamin Smith, his brother, all the shingle lath, John Howell 300 lights of glass and John Boudinot all the putty and sash paint. In the upper room in which Mr. Phelps was engaged to teach was to be a fireplace. On July 18th, 1808, it being decided that the old building should be removed to give place to a new one, 175 people registered as having attended the school and Benjamin F. Howell, the third, a great great grandson of two of the first directors gave what history was then available but at this time much of the above material had not been unearthed.

Mr. Phelps remained with the congregation until April, 1815.

REV. JOHN FORD

At a parish meeting held August 23, 1815, it was voted "that we hire a minister for one year" and the Reverend

Messrs. Demorest, Ford and Brundridge were severally nominated. The votes were Mr. Brundridge 12, Mr. Demorest 11 and Mr. Ford 61.

The following are the names registered as voting for Messrs. Brundridge, Demorest and Ford:

Mr. Brundridge

Jonathan Tomkins	Stephen Condit
Ephraim Stiles	Caleb Tuttle
William Gladson	Jeremiah Crane
Jacob Green	Benj'n Crane, Jun.
Benj'n Crane	John Stiles
William Stiles	John Righter

Mr. Demorest

Calvin Cook	Abm. Fowler
Peter Righter	Tobias Boudinot
John Brown	Daniel Munn
John Demot	John Banta
Wm. Pollard	Geo. D. Brinkerhoff
Cyrus Hartwell	

Mr. Ford

Peter Smith	Cornelius Mills	James L. Fairchild
Daniel Baldwin	Jacob P. Ervin	John VanWinkle
Nathaniel Baker	Stephen Cook	Johnathan Grimes
Moses Mourison	Garret Beam	Samuel Day
James Studdeford	Oliver Ogden	Ebenezer F. Smith
David Meeker	Benj'n Howell, Sec.	Mitchel Cook
Lewis Baker	John Cobb	James Lockwood
Moses Baldwin	John Fatoot	John DeHart
Harvey Leonard	Abrham Cook	John Crane
Isaac Mourison	Daniel Lyon	Hiram Smith
Stephen Cook, Jr.	Thomas VanWinkle	Shadrack Hathaway
Samuel P. Smith	James Quinby	Samuel Farrand
Isaac Quinby	Daniel Farrand	Ralph Crane
Sylvester Halsey	Henry Cobb	Silas Baldwin
Samuel Lyon, Jr.	Samuel Lyon	John Howell
Henry Harrison	Josiah Quinby, Jr.	Peter Bedell
Zenas Burnit	Samuel F. Howell	Mitchel Baldwin
Richard Smith	Benjamin Smith	Moses Fairchild
Moses Quinby	Josiah Quinby	Freeman Ford
Paul Leonard	Job Baldwin, Sec.	Jabez Force
	Samuel Lyon	

The moderator declared Rev. John Ford, a native of Monroe and a graduate of Princeton College, duly elected. "Voted that Hiram Smith, Stephen Cook, John Howell, John DeHart and Benj. Smith be a committee to wait on Mr. Ford and engage him to preach for us one year, as they can agree". On the 25th of January, 1816, it was voted that "Hiram Smith, Lot Dixon and Abram Cook be a committee to subscribe a call and to wait on the Presbytery with said call to the Rev. John Ford". Mr. Ford was to have \$400 in half yearly payments together with the use of the parsonage and a sufficiency of firewood for his family use. Thus began the ministerial work of Mr. Ford which continued for forty-one years; for a period longer than Moses led Israel or David was their King, he was the shepherd of this flock. Here he began in his early manhood, here he did the work of a long and useful life, identifying himself with the parish and community. The marked intelligence which was enjoyed by the past generation in this vicinity, has been attributed largely to the influence of Mr. Ford.

Down to 1817 the expenses of the parish had been met by voluntary contributions and subscriptions by an assessment on the property of the parishoners. In that year the whole plan was changed and a system adopted that was then becoming popular in churches. The pews and seats which hitherto had been virtually free were assessed and sold to the highest bidder. This system, with certain modifications, was substantially followed from that time until 1873. September, 1819, was the first date recorded of the sale of seats at public vendue. Major Daniel Farrand was one time auctioneer for which service he was to receive one dollar. The amount raised was \$410.00 for the first floor and \$40.00 for the gallery.

It would be interesting could we note here the names of trustees (see last page) choristers, assessors and collectors, but for the account of the words of the oaths of "abjuratin and allegiance" demanded of all members of corporations in Revolutionary days we have taken note. In the Record of Religious Societies, page six, is found this complete and interesting entry as follows:

"This may certify that

Benjamin Howell, Esq'r.
Samuel Frost,
Job Baldwin,
Josiah Crane,
Hiram Smith,

have this day severally took and subscribed the oaths of abjuration and allegiance before me and also an oath for true and faithful performance of their duty as Trustees of the Second Presbyterian Congregation of Hanover, in the County of Morris, to the best of their judgment and understanding.

Aaron Kitchell."

Sworn

"I do swear that I do not hold myself bound to bear allegiance to the King of Great Britain.

I do swear that I do and will bear true faith and allegiance to the government established in this state under the authority of the people.

Benjamin Howell, &c. each aforesaid.

Sworn before me the 27th day of March, 1787,

Aaron Kitchell".

"We do swear that as trustees of the second presbyterian congregation of Hanover in the county of Morris that we will execute the trust reposed in us with fidelity to the best of our understanding.

Benjamin Howell (&c. each aforesaid).

Sworn before me the 27th day of March, 1787,

Aaron Kitchell".

"The original of which the above is a copy being filed in the office of clerk of this Co. of Morris. I thot proper to record the same.

C. Russell, Clerk".

PARISH MEETING OF MARCH 10, 1828.

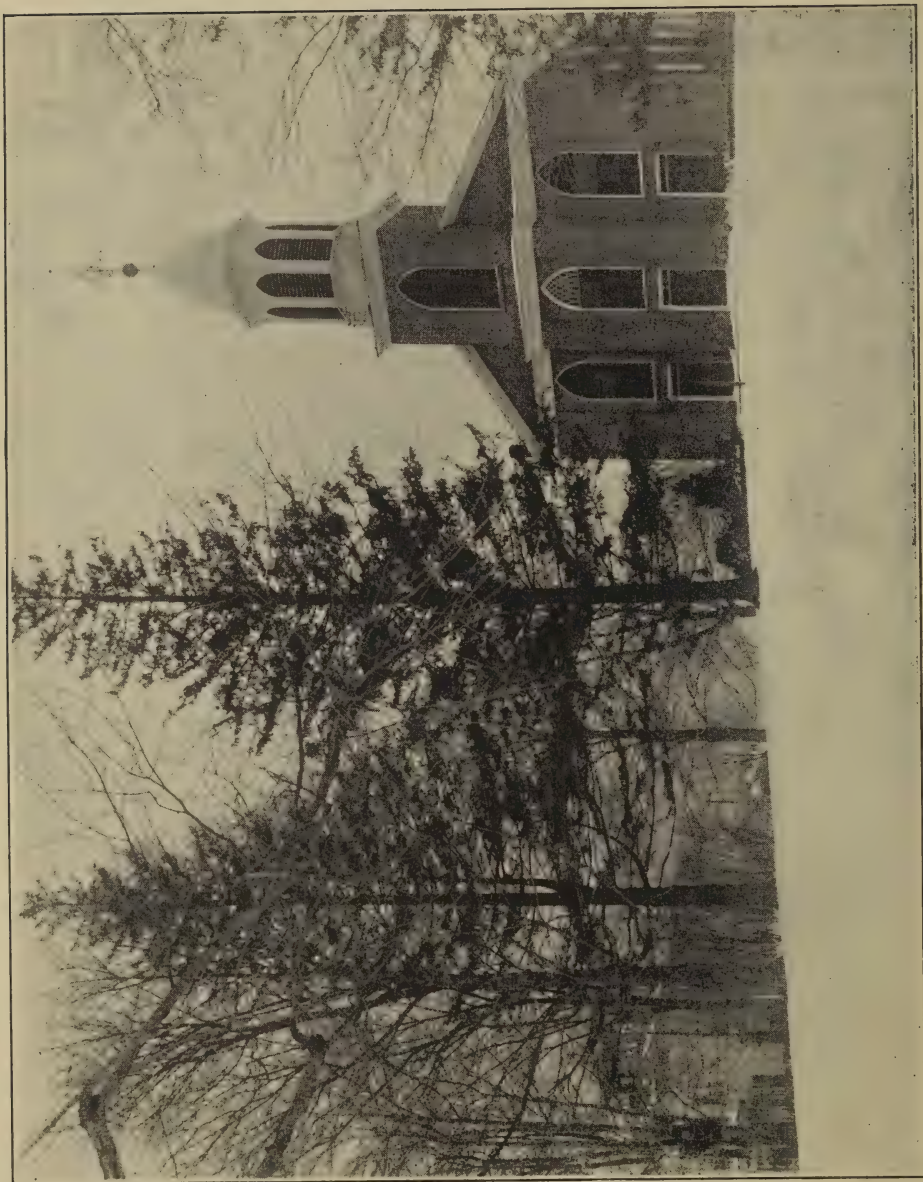
On March 10, 1828 was held one of the most important parish meetings in the history of this church. Agreeable to public notice duly given by advertisement in writing fastened to the door of the old meeting house in the burying ground and also agreeable to notice published from the pulpit, the parish met at the old meeting house and passed various resolutions, which were to have a far reaching effect on the life and development of this congregation. John Howell was chosen Moderator of this meeting and Walter Kirkpatrick Clerk. At this meeting the parish voted to become legally incorporated as a religious society under an act of the Legislature for that purpose passed in 1799. It had for some years been known as the Parish of Parsippany,

but at the meeting of March 10, 1828 the name was changed to that of the Second Presbyterian Congregation in Hanover, this latter change in reality adopting the name by which the church was known as early as 1787. At this same meeting Henry Harrison, Tobias Boudinot, Hiram Smith, Jr., William Gladson and Stephen Fairchild were chosen Trustees under the new name and organization, and in accordance with the requirements of the act under which they were elected, severally took the oath to support the Constitution of the United States, the oath of allegiance to the Government of this State, and the oath faithfully to execute the trust reposed in them.

THIRD MEETING HOUSE—PRESENT CHURCH

Resolution one and two of this meeting related to minor business, but resolution three that a subscription be drawn by the Clerk for the purpose of raising money to build a new meeting house at Parsippany and that a committee of five persons be appointed to solicit subscriptions for that purpose, was an all-important one. William Hennion, Jacob Green, Isaac Quimby, James Renton and Samuel P. Smith were the trustees chosen.

A resolution was then passed that the new meeting house should be constructed of brick about forty-three feet wide and about sixty feet long with a steeple and bell and with a lecture room underneath in the basement story. That seven thousand dollars be raised by subscription on or before the first day of May next, and if the said sum of seven thousand dollars be not actually and in good faith subscribed by that time, such subscriptions as may then have been obtained shall be deemed void and of no effect and not binding on the subscribers. That the new meeting house shall be erected on the present meeting house lot or on Mr. Paddleford's hill, as may be determined by a majority of the votes of the parishoners who shall have responded toward the erection of the said new meeting house and who shall be present at the first parish meeting called for that purpose. Every person who subscribed toward this building was to have the right, when finished, to purchase and hold a seat or seats to the full amount of what he or she had subscribed toward this meeting house. John Mitchell, Benjamin L. Condit, Isaac Quinby, Stephen Fairchild, Richard Smith and Walter Kirkpatrick were appointed a building committee. All this business seems to have been transacted at this one important meeting.



Parsippany, N. J., Church and Parsonage.
Winter Scene

On the first of May their hearts must have rejoiced as they learned that more than the required seven thousand dollars had been subscribed in sums from twenty-five cents to five hundred dollars, which subscription by Hiram Smith and sons heads the list. The Troy Sewing Society gave one hundred dollars. There were twelve other \$100 subscriptions, eight \$200, four \$150 and one \$140 and many more in sums of smaller amounts, making in all the sum of \$7,420.25.

PADDLEFORD HILL SITE CHOSEN

On May seventh another meeting was called to decide upon the site for the building of the new meeting house. The subscription list was taken up by the moderator, Ebenezer F. Smith, and each and every name thereon called and the vote of each person noted by the stated clerk, Walter Kirkpatrick. On this interesting page are three columns of names separated by two perpendicular lines, one marked "old site" and the other "new site" and there a cross marks each man's choice. The result was as follows: seventy-one votes for Mr. Paddleford's Hill, the present site for which \$100.00 was afterward paid, and twenty-four for the old site.

On the 11th day of June the trustees concluded a contract with Moses Dodd and Aaron Marsh of Newark to put up and complete the entire building. Its interior was to be modeled after the third church of Newark. Calvin Howell of Whippany, Daniel H. Fairchild of Dover and Isaac Nichols of Newark were named in the contract as inspectors of materials, work and workmanship, whenever any question might arise between the trustees and contractors.

It is interesting to note that employment was to be given to residents of the parish whenever possible and preference given to those who subscribed to the building fund, and mention is made of hiring men and teams in and about the brick yard and of purchasing wood to burn the brick.

Where the brick was made or the brickyard located is not definitely known as three possible locations have been suggested; one on the farm owned by Elizabeth and Howell Condit, another on the farm of Mrs. Mary Kimball and George T. Baldwin, and still another in front of the Manse in that hollow now a place of beauty. Mrs. Job Baldwin the 2nd, is said to have made twenty loaves of bread, and large ones they were, every other day to feed men who

were doubtless burning the brick, as on that farm a kiln was remembered by the late John L. Baldwin, father of the present owners, and there are still found fragments of broken brick in the field which is called the "Brick Hill Lot."

The Trustees now proceeded to enlarge the cemetery by placing the fence nearer the road and to circulate a subscription which they "believe will meet with universal approbation to build a good fence around the spot wherein they have deposited their dead and wherein the living must very soon go." There was also an urgent call to repair the parsonage. The parish seems to have met these demands promptly and on October 9th, 1829, they were called together to attend the sale of pews and seats which had been advertised in two newspapers published in Morris-town. The dedication of the church took place on October 8th, 1828. At the present writing no account of the dedicatory services is available excepting the following ode written by Mr. Ford for the occasion which brings to us a little of the spirit and devotion which pervaded this house of worship.

DOMINIE FORD'S POEM

Thou Great Eternal Three in One,
Low would we bow before thy throne,
And on this solemn, joyful day,
Bid all the toys of time away.

We raise our hearts, and lift our eyes,
And stretch our hands to reach the skies;
To beg and bring a blessing down;
Lord, do not answer with a frown!

But bow thy heavens; descend, draw near,
With gracious eye, and gracious ear;
Yea, and thy whole blest presence, Lord,
In richest mercy now afford.

Obedient to thy written will,
We've sought the mount, and vale, and hill,
For requisites, wherewith to rear
A mansion for thy dwelling here.

(We thank Thee for the lives preserv'd
Of all who in this task have served;
And to us all such kindness shown,
E'er since the first foundation stone.)

This mansion now thine eyes behold,
Dearer to us, and Thee, than gold,
And now like those of ancient days,
We dedicate it to thy praise.

Not give it thee—'twas thine before;
E'en while in clay, and tree, and ore,
We have but rear'd what thou hast given,
And now we seal it back for heaven.

Accept thine own—and own it thine—
Here may thy power and mercy shine;
Enter and make it thine abode,
An earthly palace for our God.

Make this another Zion hill;
And this like Zion's temple fill;
Where thy full glory shone so bright,
As to confound all mortal sight.

Here shed the radiance of Thy face,
And the rich glories of Thy grace;
Forever may this temple be,
A cov'nant pledge, 'twixt us and Thee.

When guilt and darkness roll around,
And pest, or dearth, or Death abound;
Or when they heav'nly spirits fled,
And wise and foolish both are dead—

Soon as thy people feel and mourn,
And from their sin and folly turn,
And in this house address thine ear,
Then haste their suppliant cry to hear.

Fill every soul with every grace,
That ever here shall seek Thy face;
Pour down in floods the heavenly rain,
Till myriads here be born again.

No sermon here, nor prayer, nor part
E'er fail to reach some sinner's heart;
But every precious season giv'n,
Convict, console, and lead to heaven.

From year to year, from age to age,
This house Thy kindest thoughts engage;
Yea, till millennial ages, stand,
One leading glory of our land.

May truth, and true religion, here
Pure as the morning light appear;
Their power prevail and spread abroad;
Till the whole earth shall turn to God.

Isaac Quinby, Stephen Fairchild, Benjamin L. Condit and Tobias Boudinot were chosen to make a fair valuation of each pew and lay an annuity of six per cent of the valuation on each pew. This was done to raise the yearly salary. The church book contains the plan of the ground floor and gallery seats with each seat numbered, giving valuation, annuity and name of original owner. John Howell's deed for pew No. 10, for which he paid \$100.00 and was to pay an annuity of \$6.00, unless they needed more money when an additional annuity was to be paid by each pew owner, is still in the family, as is the deed for the pew of Hiram Smith and perhaps others. The trustees were directed to procure a seat on the first floor for the use of the poor.

At a meeting August 21, 1830, it was voted that the sexton, Daniel Lyon, receive compensation at the rate of \$26.00 a year for ringing the bell, sweeping and keeping clean the meeting house, building fires when needed, lighting candles at night meeting and properly taking care of the house. In what these fires were to be lighted, it is not known as it is not until 1836 that a committee was appointed to procure stoves and materials for warming the house.

At a meeting on September 5, 1834, Hiram Smith and D. S. Quinby were empowered to circulate a subscription for the purpose of engaging a Mr. Maybe to play the bass viol on the Sabbath for one year.

PARSONAGE PROPERTIES

On June 28, 1834, Mr. W. C. H. Waddell purchased from the parish for \$2,259.85, their parsonage land which

was formerly Asher Smith's (son of Samuel Smith) plantation and which is now occupied as the Morris County Children's Home. The first parsonage was built close to the road near the present well. When this property was sold about 70 acres were purchased as a parsonage property from Martin Bowlby for \$2,250. and located on what is now Bloomfield Avenue, at the junction of the road running from George T. Baldwin's to the De Gelleke farm; this was sold to Edward E. Baldwin in 1875. The third and present parsonage was built on the land donated by Col. J. Condit Smith adjoining the church. Mr. Smith's deed makes provision that this gift shall always be used as church property. Monroe Howell, Garrett De Mott and Stephen H. Condit were appointed a committee to build the parsonage.

REV. MR. FORD RESIGNS

In May, 1857, Mr. Ford, having reached the age of seventy years and having been pastor of this church more than forty-one years, tendered his resignation. Mr. Ford had been an untiring worker. During his early ministry his parish extended as far as Boonton, Littleton, Pine Brook and a portion of Montville, and he was in the habit of preaching statedly at these points. He prepared a catechism which was printed and extensively used in the Bible classes which he organized in the different neighborhoods and which were regularly met and instructed by him. There were several extensive revivals during his pastorate and large additions were made to the church. He ranked high as a preacher and the testimony of his ministerial brethren was that he was remarkable for readiness and power as a preacher and debater, which is proved by the fact that at his evening service he would frequently ask his congregation to give him a text upon which he would proceed to preach a sermon. His love of study and ambition brought him unusual success. In 1811 he entered the senior class of Princeton College, taking rank among the first scholars and graduating in 1812. Immediately after graduation he took charge of Bloomfield Academy, and at the same time began the study of Theology and Hebrew. In carrying forward this double work of managing a large and flourishing Academy and pursuing his theological studies, he often allowed himself but four hours of sleep in the twenty-four. At his resignation a series of highly commendatory resolutions were adopted by the parish and published in the New York Observer and the

Evangelist. As a teacher he was held in high esteem, and he greatly aided a number of young men in their efforts to study for the ministry or for business.

The following regarding the African School at Parsippany is taken from the Newark News of July 21, 1914, as described in a pamphlet that was issued in 1817. In this year New Jersey was a slave state, but there was inaugurated about this time an extensive movement to benefit the negro, particularly the freedmen. As a result there was authorized by the synod of New Jersey and New York an African School at Parsippany of which abundant information may be obtained from the old pamphlet entitled, "A Plea for Africa", printed by Gould in Chatham Street, New York, in 1817. Mr. Ford was doubtless the sole instructor during the school's existence.

He was a noted linguist and during the later years of his life is said to have preached a sermon in Newark entirely in French, and it was his habit to use his Greek and Hebrew bible during his entire ministerial life.

THE CHURCH SPLITS

After the resignation of Mr. Ford, Mr. J. Ford Sutton was engaged to supply the pulpit for five months. Unusual religious interest attended the ministrations of Mr. Sutton and an earnest movement was made for his ordination and settlement as pastor of the church. To this very strong opposition developed, the result of which was the withdrawal of a portion of his members of this church and the organization of the First Presbyterian Church of Parsippany over which Mr. Sutton was ordained pastor. "The Congregation of the First Presbyterian Church of Parsippany will dedicate their new church edifice on Tuesday, August 2, 1859" as taken from the Morristown Jerseyman of that time.

This new church was a frame structure placed on land donated by Mrs. Board, who at this time owned the first parsonage property which Mr. W. C. H. Waddell had sold, and the church was placed near the location of the "Old Parsonage". When later the congregations were united and there was no longer use for this building in Parsippany it was moved to Boonton and is now owned by the Reformed Church of that place.

The Rev. A. R. Wolfe was immediately employed to supply the pulpit of this church, which he did with great acceptance and success until April, 1859, when his health compelled him to cease from ministerial labors. During

his ministry there was much religious interest and several additions were made to the church.

REV. FREDERICK F. JUDD

On the fifteenth of August, 1859, the Rev. Frederick F. Judd received a unanimous call to the pastorate of this church, which was accepted, and Mr. Judd continued as pastor until the fall of 1863 when impaired health compelled him to resign. That Mr. Judd was much beloved by his people the following resolution will show: "That we cannot permit relations, which have been rendered so dear to us by his delicate and well-timed ministrations as a pastor at all times but especially in seasons of sickness and affliction, to be closed without a grateful expression of the deep sense of our loss and affectionate assurance that our intercourse with him and his family has been a power for good and will remain with us a cherished recollection, and we do further assure him that our earnest prayer in parting shall be that He who tempers the wind to the shorn lamb, will have him and his in His keeping."

This little poem written by Mr. Judd's eldest son, Theodore, for some years a resident of this community, was recently sent to Mrs. Benjamin Smith Condit.

PARSIPPANY

Down in New Jersey, that dear place,
Twixt Morristown and Boonton's heights,
There dwells that sturdy farmer race,
Whose virtues e'er our heart delights.

"Parsippany", 'twas called of old,
And part of it was named "Troy Hills",
It lay among the hills that rolled
Beside the cool and shady rills.

The old brick church, upon the hill,
Stands like a sentinel, on guard,
And, sleeping peacefully and still,
Are many in the old graveyard.

The country store and the old grist mill,
For generations stood, in Troy,
And Troy Academy, to fill
With knowledge, every girl and boy.

How often, weary and footsore,
We've gathered up the old horseshoes,
And traded them at Howell's store
For Jackson Balls of many hues.

What good old times we had at school,
With snowball fights and games of ball,
And bathing in the swimming hole,
And sitting on the old stone wall.

'Twas in the days of Civil War
We worked and played and studied there,
And heard the thrilling news from far,
Which filled us oft with anxious care.

Our father was the Dominie,
Who shepherded his little fold,
And with his wife, most lovingly,
Worked not for fame or paltry gold.

And what kind people were these friends,
So genial, loving and so true,
Fond memory, its charms now lends,
As each dear face we seem to view.

The Condit, Smiths, and Ogdens, there,
The Howells, Cobbs and Baldwins too,
And many others that should share
The loving tribute that is due.

The days are passing swiftly by,
And we are near the sunset hour,
And most of those we knew, now lie
Asleep beneath the turf and flower.

But some blest day we'll meet once more,
Beyond the sorrow and the pain;
We'll greet each other on that shore
Where we shall have eternal gain.

THEO. F. JUDD., Feb. 26th, 1927

In 1859, when this church had been built thirty years, we find the congregation remedying some of the original defects in the construction of the building. The following

is taken from the correspondence of the New York Observer, dated Parsippany, N. J., March 15th, 1860.

"To-day a large congregation assembled to unite in rededicating the Old Church in this place to the worship of God. The plans and arrangements of this beautiful change in the old church edifice are mainly to be traced to the excellent taste of their new pastor, Rev. Frederick F. Judd. The audience chamber is beautiful, the pews are comfortable and the pulpit a gem. And if now they will adorn the naked knob of the hill on which the church stands by planting and protecting forest trees they will add to the general comfort and beauty of this conspicuous place.

"The Rev. Mr. Doty, of China, invoked the divine blessing, the Rev. Mr. Johnson, of Hanover, read the scriptures, the Rev. Mr. Clark of the Parsippany Methodist Church, made the first prayer, the Rev. Mr. Newlin, of Bloomfield, preached a sermon, the Rev. Mr. Sprague, of Caldwell, offered the dedicatory prayer and the pastor made some felicitous remarks, congratulating the people on the completion of their enterprise and stating what he desired might be the blessings they should receive there."

In April, 1860, a committee consisting of John N. Mitchell, Andrew J. Smith, John Bates, Monroe Howell and R. V. W. Fairchild who were entrusted with the renovation and modernizing of the church and old parsonage, received a vote of thanks for the "laborious, faithful and highly satisfactory manner in which they have discharged their arduous and responsible duties."

In April, 1864, a committee consisting of Thomas O. Smith, John N. Mitchell and William A. Condit were appointed to procure an organ for the church. This organ was used for about ten years when another considerably larger and containing more stops was purchased under the direction of Dr. E. P. Cooper, which was used until the present organ was installed in 1906, at a cost of \$1,931.25.

Rev. F. A. M. Brown succeeded Mr. Judd in January, 1864, but resigned before the year was closed, and Rev. Joseph Board came with the congregation from the First Church of Parsippany and remained as acting pastor until 1866. In August, 1868, Rev. George Le Boutillier was called to the pastorate and remained in charge until April, 1871. During his pastorate in 1870 we find the following minutes: Whereas the Presbyterian Faith is no longer represented in this place by a divided church but now by one reunited, resolved that we the session of this church do render thanks to Christ our Great Head for His love and grace

thus manifested and that we call upon this congregation heartily to do the same. We exhort them and one another "To follow after the things for peace" and edification, and to walk together as children of our Heavenly Father and as brethren beloved in the Lord.

DR. C. C. PARKER

Dr. Charles Carroll Parker, of Vermont, and a graduate of the University of Vermont, was installed pastor of this church March 27th, 1872. When the congregation assembled for worship on Sunday morning, February 14th, 1880, they learned with great sorrow that their pastor had died suddenly during the previous night. There were no telephones to announce the sad and sudden news in 1880. His daughter, Kate, married Dr. James A. Ferguson, for many years pastor of the Presbyterian church of Hanover. We are greatly indebted to Dr. Parker for the two historical sermons he preached in April, 1875, celebrating the one hundredth anniversary since this church had its first independent pastor ordained over it. He and his family were much beloved by this congregation and many were added to the membership during his pastorate.

At a parish meeting held April 11th, 1874, John N. Mitchell, moderator, and John Ogden, clerk, it was decided that a vote of thanks be sent to Col. J. Condit Smith for his generous gift of land donated for the building of a parsonage. The committee which was selected was instructed that the expense for the parsonage should not exceed four thousand dollars. A new roof was to be put on the church, walls of the areaways to be repaired, grounds graded, hitching post provided, trees set out and such improvements made as the trustees thought advisable, provided such improvements were paid for by money arising from sale of property or from any source other than by creating a debt.

In 1830 Ashbel Burnett was made chorister. In 1841 Frederick Stone and David S. Quinby were appointed; in 1843 David S. Quinby and John Stone, in 1849 David S. Quinby and Thomas O. Smith and from this time until 1891, forty-three years, Mr. Smith rendered most devoted service and it seems but fitting that his name should be perpetuated on one of the windows of the church. In 1875 Dr. E. P. Cooper was appointed organist, and so remained for ten years.

In June, 1880, Rev. A. V. C. Johnson came from Fulton, New York, and supplied the pulpit until April, 1881.

While here he married Marcia, the daughter of Rev. Elihu and Mrs. Eleanor Smith Doty. Rev. J. Leonard Corning filled the pulpit a number of months during 1881 and 1882.

REV. CHARLES B. BULLARD

In November, 1882, Mr. Charles B. Bullard, a graduate of Williams College, was called to the pastorate. He was ordained and installed January 17, 1883, and for nearly fourteen years rendered faithful and conscientious service. In that time there were fifty additions to the church by confession and eighteen by letter, a total of sixty-eight.

During Mr. Bullard's pastorate, in 1887, twenty-two horse sheds were built at a cost of \$847.78. In 1889 the Young Peoples Society of Christian Endeavor was started. In 1891, under the direction of a building committee composed of William C. Bates, Phineas Farrand and Andrew L. Cobb, the chapel was built at a cost of \$2,353. In 1894 a donation of \$200 was received from Mrs. John Bates, \$35 from Mrs. William Condit and \$213 from the Ladies' fund, making a total of \$448, of which \$430 was used in repairing the church, putting up ceiling and cutting a door in the back of the church. That Mr. Bullard has the esteem and affection of many of his one-time parishioners is evidenced by his frequent return when the angel of death visits this community.

REV. HORACE D. SASSAMAN

Rev. A. A. Zabriskie ministered to the congregation until the coming of Rev. Horace D. Sassaman, who was installed as pastor May 18th, 1898. In November, 1899, the Home Department was organized under Mr. Sassaman's direction with Mrs. George B. Smith as superintendent, Mrs. Phineas Farrand, Mrs. W. B. Benedict, Mrs. J. J. Mitchell and Mrs. H. D. Sassaman as visitors. In 1900 the present mode of holding parish meetings and hearing yearly reports was established. The Ladies' Missionary meeting in its present arrangement was due to the organizing ability of Mrs. Sassaman, also the Ladies' Aid Society. The Christian Endeavor work was dear to the hearts of both pastor and wife.

Forty-four were added to the church roll by confession and twelve by letter during the seven years Mr. Sassaman was in our midst and he and his family are held in loving remembrance by all.

LADIES AID SOCIETY

On May 10th, 1899, the first business meeting of the Ladies Aid Society was held at the home of Mrs. James D. Macfarlane. The object of this society is the collection of funds for the benefit of the church. The officers consist of a president, two vice presidents, secretary and treasurer. The following is a list of the Presidents to date: Mrs. James D. Macfarlane, Mrs. George B. Smith, Mrs. E. Halsey Ball, Miss Emma L. Smith, Mrs. Horace Brumley, Mrs. Theodore S. Condit, Mrs. Andrew L. Cobb, Mrs. Charles H. Leonard, Mrs. B. F. Howell, Mrs. R. R. Webb, Mrs. Judd Condit, Mrs. Arthur B. Paulmier, Miss Marcia S. Kitchell and Mrs. Frederick M. Crowell.

In 1901 a piano was purchased for the chapel. In 1902 nine memorial windows were donated to the church at a cost of \$125.00 each. Six of these windows were given by the families whose names are perpetuated thereon as follows: Mr. and Mrs. Isaac L. Condit, Dr. and Mrs. Stephen Fairchild and Dr. R. V. W. Fairchild, Mr. Thomas O. Smith, Mr. and Mrs. Monroe Howell and daughter, Miss Eliza Cobb and Mr. Edward Estle Baldwin. The Ladies Aid assisted in raising the money to provide for the memorial windows to Rev. and Mrs. Elihu Doty, Rev. C. C. Parker and Rev. John Ford. In the same year the pews were lowered to make the seats more comfortable.

During the years of 1903, 1904 and 1905 all efforts were directed toward raising funds for the organ which was installed in 1906. About this time the pew cushions were newly covered and curtains placed around the choir rail. The following years, until 1910, entertainments, readings and lectures were given for the purpose of raising money to improve the parsonage by putting in steam heat, bathroom, etc. This was done at a cost of \$959.20, half of which sum was donated by Mr. Theodore N. Vail.

In 1912 luncheon was served to one hundred members of the Presbytery of Morris and Orange. In 1913 and 1914 the time was given for raising money for building the chapel kitchen and serving room. This was done in various ways, such as strawberry festivals, clam chowder supper, oyster supper and birthday party; also the play, "The Deestrick School." The kitchen was ready when the Morris County Sunday School Association was entertained in September, 1914.

In 1915 a clam chowder supper and a fair and supper netted \$391.00.

The years 1917 and 1918 were given to war work. In 1919 a fair and supper netted \$202.00 which was used for parsonage repairs and window shades. In 1920 the receipts were expended on the electric motor for the organ. In 1921 the proceeds were used to pay the miscellaneous expenses of the church. A fair and supper in the fall of 1922, receipts of which were \$541.00, paid for the church carpet and two new ceilings in the parsonage. In 1923 and 1924 the money was used toward the new furnace for the parsonage.

In 1925 two strawberry festivals, given on the lawn across from the church, netted sufficient funds for lowering and painting of window sills and some relettering on memorial windows, which amounted to \$187.45.

In 1926, with Miss Marcia S. Kitchell as president, \$1,130.13 was raised through the work of the society, donations, etc. This was used for changing the interior decorations of the church, by painting all walls, ceiling and galleries a soft cream color, varnishing backs of pews, cleaning carpets, necessary carpenter work and electric wiring for the beautiful wrought iron central lighting fixture donated by a former resident. During this year two hundred new hymn books were purchased, the cost of one hundred and fifty of which was donated by Mr. Whiting, of Mountain Lakes. One hundred and four members of Presbytery of Morris and Orange were entertained in April. The same month a rummage sale was held in Boonton, netting \$100.00. There were purchased eight dozen knives, eight dozen forks, twelve dozen teaspoons, five dozen soup spoons, one dozen tablespoons, all marked P.P.C. The society handled during 1926 a total of \$1,776.02.

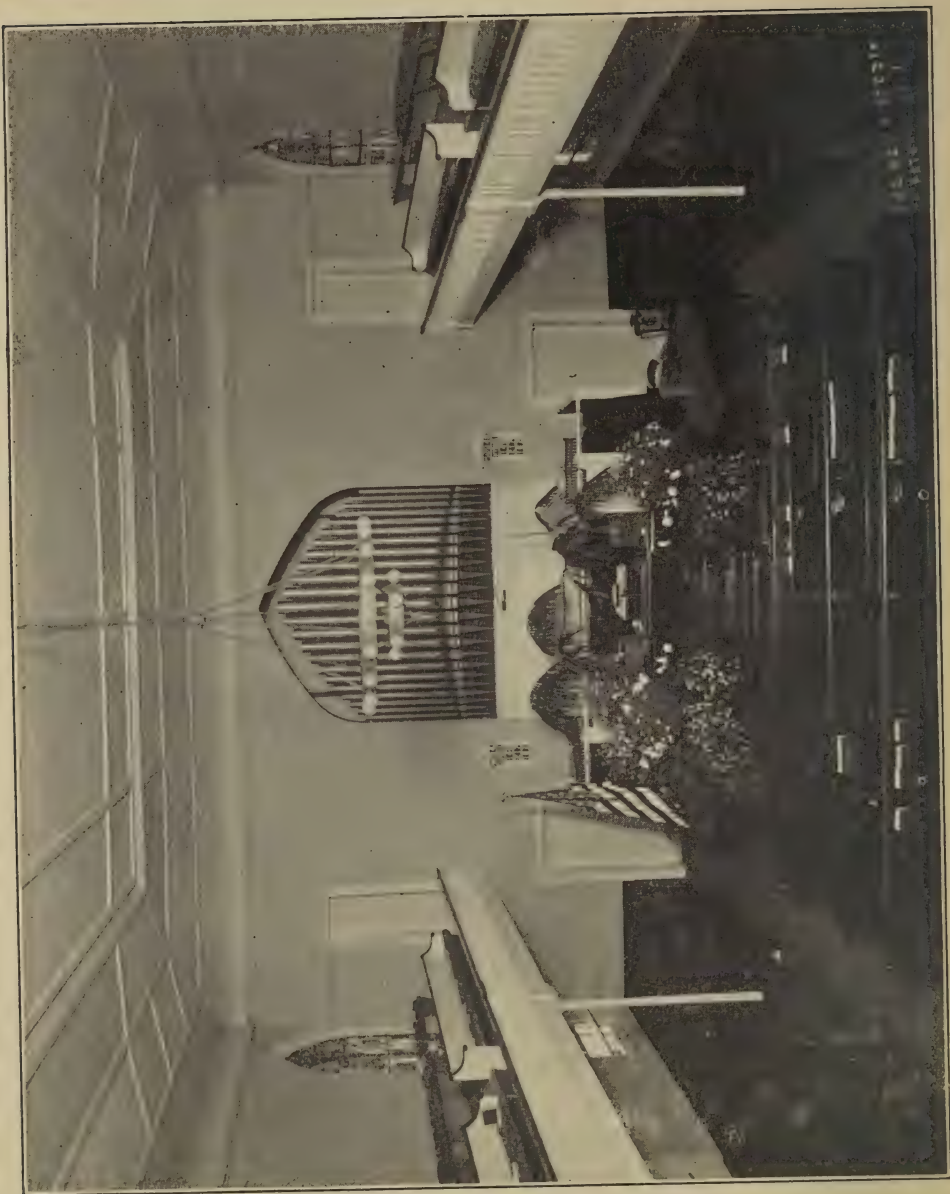
In 1927 a fair and supper netted \$350.00 to be used for repair work on the chapel. The society also sent through the Red Cross, \$25.00 to the Mississippi River relief fund.

In 1928 the Ladies Aid Society has been preparing for the Centennial Celebration from June 17th to 20th.

The local Red Cross Society from 1918 to 1928, with Mrs. Caroline S. Howell and Mrs. William T. Webb as officers for the entire time, have collected from the community a sum exceeding \$2,000.

THEODORE N. VAIL'S GIFT

In 1911 Mr. Theodore N. Vail, so prominently identified for many years with the development of the telephone



industry, bought various parcels of land adjoining the old cemetery, including the property formerly known as the "Hartwell Righter tavern"; the homestead site of Alfred Baldwin (which included the Susan Salter well), and the former homestead of Abiathar Lyon, and deeded them to the church with the provision that the exterior of the present church building should not be changed. During his lifetime Mr. Vail gave personal supervision to the laying out of the grounds, planting of trees and shrubbery, building fences and greenhouse for the propagating of plants for supplying flowers for the church and for beautifying the new cemetery, wherein he now lies buried. In his will he left a sum of from \$50,000 to \$100,000 as might be necessary to yield an income sufficient to give proper perpetual care to the new cemetery. Mr. Vail's niece and heir, Mrs. Katherine Marsters, with the approval of Mr. Marsters and the other executors, very generously sanctioned the larger gift of \$100,000, and also gave a strip of land of considerable breadth extending along the rear of the church and parsonage property.

One of Mr. Vail's great grandfathers was John DeHart, whose name first appears on the church record in 1799 as one of a committee to wait on Mr. Benedict. Mr. DeHart's daughter Phoebe married Isaac Quinby, who was one of the committee appointed to have charge of building this church in 1828. On the steps of this new edifice Mr. Quinby's daughter Phoebe was introduced by William P. Vail, at that time a teacher and medical student of Dr. Stephen Fairchild, to Davis Vail, a cousin of Alfred Vail of telegraph fame, and in 1834 they were married, and were the parents of Theodore N. Vail.

Mr. Vail's return to the home of parents, grandparents and great grandparents to prepare and beautify a final resting place for himself and family, and to endow for future generations ground which was endeared to him by early associations, has given to the Parsippany Presbyterian Church a beauty of setting which few churches are privileged to enjoy. Mr. Vail's admiration for this brick Church is evidenced by its reproduction on the bronze doors of the fine marble home he erected in Morristown, now used as the Morristown Municipal Building; here his ancestors are pictured as taking their lunch between morning and afternoon meeting.

The care of the cemetery seems to have been on the hearts and minds of our worthy ancestors from very early

times; then their fences were few and the sexton was to be dismissed for turning any creature other than a sheep on a graveyard lot, but in 1863 the iron fence which is still standing was erected. The stone posts for this fence came from Yost's quarry in Bloomfield, and at this time drives were laid out and a row of maple trees planted by R. D. Mattoon. Mr. John L. Baldwin was successful in securing a fund of \$921, which, bearing interest, is still used toward keeping in order the old part of the cemetery.

At the present time the care of the cemetery, the park and the grounds is vested in a committee of three members, selected by the church trustees. At present the committee consists of E. Halsey Ball, Chairman; Dr. W. S. Applegate, Treasurer, and William E. Baldwin, Secretary. Dr. Applegate has given untiring service since the organization, and under his personal supervision the superintendent, now Mr. Entwistle, with his working force, keeps the church grounds, park and cemetery in beautiful order. The committee and superintendent are striving, as rapidly as possible, to bring the appearance of the old section of the cemetery up to the standard of the new part, and are endeavoring to secure endowments which will make it possible to keep neat and attractive that part of the cemetery in which are buried so many of the earlier generations.

The large stone posts at the entrance of the cemetery contain the following inscriptions: On the right post: "Vail Memorial. Donated and endowed by Theodore N. Vail. Deeded to the Presbyterian Church of Parsippany, N. J., September 14, 1911. Pastor, Rev. David A. Craig. Trustees: Theodore S. Condit, Wm. C. Bates, Wm. B. Benedict, John S. Kitchell, Raymond R. Webb, Wm. O. Farrand. Cemetery Committee: Edward E. Baldwin, Wm. C. Bates and Andrew L. Cobb."

On the left post: "Parsippany burying ground, deeded Nov. 30, 1745, by George Bowlby to Ichabod Tompkins and Simeon Van Winkle, Trustees. The original plot comprises $2\frac{1}{4}$ acres."

REV. DAVID A. CRAIG

Rev. David A. Craig came to Parsippany November 15, 1905, and was installed pastor of this church February 7, 1906. He remained until May 1, 1919, when he accepted a call to the Presbyterian Church at Jewett, New York. Mr. Craig married Louise, daughter of Dr. and Mrs. E. P. Cooper. Dr. Cooper has been a much loved physician of

Parsippany and vicinity for more than fifty years. During Mr. Craig's stay here there occurred some unusual and thrilling events, including the World War, which claimed some of the young men; the aggravated epidemic of "flu" and paralysis; the Centennial Sunday School celebration; the installation of the present pipe organ, and the receipt from Mr. Vail of that magnificent gift of land and money which have brought such beauty to our Church property. During prosperity and adversity Mr. Craig was a pastor, enjoying all of the good and bringing comfort in adversity. He and his family carried with them on their departure the best wishes of the congregation.

THE SUNDAY SCHOOL

In 1814 the first Sunday School was held in the old meeting house. Miss Jane Howell, later Mrs. John Ford, is said to have been the founder of this school. In 1878 she told Dr. Parker that her first scholar was a colored girl, and that the school was started mainly for the purpose of teaching those who had no religious instruction at home. Euphemia Brinkerhoff, later Mrs. Stephen Fairchild, was one of the first teachers in this school.

In 1848 we find recorded in a diary kept by Mrs. Walter Kirkpatrick, later Mrs. R. V. W. Fairchild, this sentence: "Just returned from Sunday School in Troy Academy where I have a class of large boys and where I attended as a scholar twenty years ago," which was but fourteen years after the founding of the school. This being the year when the old church was abandoned, probably the Sunday School was taken to Troy, where there was uninterrupted Sunday School sessions for more than fifty years.

Mr. Silas Baldwin was the first superintendent of whom we have record. Mr. Baldwin has but one living descendant, viz: Miss Electa Farrand Baldwin, of Whippany. He was succeeded by Mr. Archibald D. Green from 1845 to 1864. From this time until the school was removed to the present church in 1880 Mr. William A. Condit was the superintendent. At a teachers' meeting July 13, 1886, a vote of thanks was given to Mr. Isaac L. Condit, Mr. George E. Righter and Mrs. George B. Smith for their kind care of the Sunday School for the past year. At this meeting Mr. Isaac L. Condit was elected Superintendent, Mr. E. Halsey Ball assistant Superintendent, Mr. Philip H. Waddell Smith, Secretary, Miss Mary Baldwin, Treasurer,

Mrs. William Bates, Musical Directress, and Mr. Andrew L. Cobb, Librarian. Mr. Condit remained superintendent until 1895, when ill health compelled him to resign. In 1896 Mr. Judd Condit was appointed, remaining in office until 1902, when Mr. E. Halsey Ball was again appointed, serving as superintendent for twenty-seven years. In recognition of his faithful services an engraved silver loving cup was presented to Mr. Ball on July 11, 1920, when he resigned, feeling that the work should be taken up by a younger man.

Mrs. Caroline S. Howell acted as superintendent until the appointment of Mr. W. Howard Demarest in 1922. For a number of years Mrs. N. Howell Mitchell has served as head of the Primary Department. After Mr. Demarest's resignation in 1926, Mr. Cool and Mr. Davies filled the vacancy until September, 1927, when Mr. Leon A. McIntire was appointed.

For a number of years the Sunday School contributed \$25 annually to Miss Grace Wilder, a missionary of Kohlapoor, India, also \$15 each year to the Fresh Air Fund. Formerly books were supplied to the library, instead of which "Forward", a weekly paper, is now provided. The most important missionary work at present is providing Sunday School supplies for the children from the Morris County Children's Home, in addition to sending contributions to the Near East Relief and the Blind Babies Home of Summit.

Miss Elizabeth C. Cobb gave long and faithful service as head of the Junior Christian Endeavor Society, also as secretary of the Sunday School. Miss Cobb was followed by Miss Helen E. Ball, now Mrs. William O. Farrand, until 1913, when Miss Cora L. Smith, now Mrs. John L. Baldwin, was elected, serving until 1922, when Miss Marcia S. Kitchell was appointed.

There have been many faithful teachers, some of whom have gathered scholars together in the outlying districts and taught them where most convenient. Mr. B. S. Condit for ten years gave untiring service in the old Boonton schoolhouse, where he had an average attendance of twenty pupils.

As showing the present condition of the Sunday School, the following report of the secretary for the year ending April 20, 1928, is given:

Number officers in Sunday School.....	5
Number teachers in Sunday School.....	15

Number pupils in main school.....	45
Number pupils in beginners and Primary	
Departments	73
Total number pupils	118
Average attendance	108
Largest attendance	136
Number in Home Department.....	36
Total enrollment of all departments.....	174

FINANCIAL REPORT

Balance on hand April 1, 1927.....	\$ 24.63
Collections to and including April 15, 1928.....	330.55
	<hr/>
	\$355.18
Disbursements	310.60
	<hr/>
Balance on hand.....	\$ 44.58

MISSIONARY SOCIETY AND SUCCESSORS

On July 23, 1921, this church celebrated the 105th year of the founding of the Missionary Society in 1816 by forty-nine devoted women. This Society was to be composed solely of women, whose yearly dues were to be 52c. or more, but they were not to exclude donations from the other sex. The object of this Society "shall be primarily to lend pecuniary aid for dispensing the knowledge of God to the destitute, and for either Missionary or Bible purposes, as shall be judged from time to time most necessary." They named themselves The Female Evangelical Society of Parsippany, which in 1826 was changed to The Female Benevolent Working Society. At this period the ladies met in the afternoon to sew and remained to tea, at which time the other members of the family would gather, especially the men. The tea table was set and re-set until all were served and with singing and music in the evening this was a social event much enjoyed. The work accomplished at these meetings brought comfort and pleasure to many missionary families, as each year a box containing valuable articles of clothing and bedding was sent. Through the four years of war from 1861 to 1865 work for war relief went steadily on, including the making by hand of a large flag which was unfurled from a pole placed at what is now known as Condit's Corner. This flag is now in the New Jersey Historical Society rooms at Newark. On July 23, 1873, as entertaining for so large

a number became burdensome, a simple menu was arranged for supper which would not be served after eight o'clock.

In October, 1884, another change was made—"that sewing society and social gatherings be held independent of each other, the society to have charge of all entertainments." On February 26, 1885, an oyster supper held in the house long occupied by Dr. Cooper (formerly called the old hotel) netted \$210. In June, 1886, another fair and supper held at the same place added \$132.82 to the treasury. On October 6, 1887, again the old hotel was in use; this time the fair netted \$278, and on December 16th the same year a sale at Mrs. E. Halsey Ball's of fancy articles and cake closed the work of the year with a total of \$300.37. In 1888 a barrel of clothing was sent to a missionary family. In 1889 work was done for the Children's Home and needy families in the neighborhood. In 1890 it was resolved to give as dues \$1.00 instead of 50c. In 1891 the foundation for the present chapel was laid, and all monies which had been raised for chapel purposes were voted to be given to the building committee. Later, at the time of adding the kitchen to the chapel, Mrs. Horace T. Brumley gave electric fixtures and wiring for the entire building. In 1892 the first fair and supper were held in the new chapel. This proved a great success and netted \$210, which, with \$114 resulting from an orange tea, was used toward repairs in the church. In 1894 the chapel was used the first Thursday in each month from ten until four o'clock for sewing meetings, also for entertainments and social gatherings, which continued through the years 1895, 1896 and 1897. Sewing was done for Indian and Freedmen's schools and the Children's Home. In 1898 the war with Spain lasted ninety days, and the Society's whole strength was given to making and sending garments to Cuba. In 1899 the Society work was divided into two meetings, one for home and the other for foreign missions, meeting the third Thursday afternoon of each month for devotional services.

The year 1899 also saw the formation of the Ladies Aid Society, and the Missionary Society was no longer relied upon for financial aid. As times and conditions have changed regarding the supplying of garments to schools, the Society has been supplying its quota of money, sometimes exceeding the amount, showing that the community interest is still keeping on, in the spirit which prompted the founders of this society in 1816. Indebtedness is ac-

knowledgeed to Mrs. Benjamin Smith Condit for this resume, taken from her splendidly prepared paper which she read in 1921 at the celebration of the one hundred and fifth anniversary of the founding of the Missionary Society. Mrs. Condit mentions Mrs. Caroline Darcy Ford as the first president of this society in 1816, and Mrs. Jane Howell Ford, Rev. Mr. Ford's second wife, as president in 1824; she also speaks lovingly of Miss Emma Smith, and Mrs. Phineas Farrand, who was a granddaughter of Mrs. Ford the first. Both Miss Smith and Mrs. Farrand gave long and loving service and were called from our midst while serving as presidents.

In this church on the 17th day of February, 1847, Eleanor Smith, a sister of Miss Mary L. Smith and daughter of Hiram and Mary Osborn Smith, was married to the Rev. Elihu Doty, going to Amoy, China, from whence Mr. Doty had returned and where they labored until Mrs. Doty's death in 1858. It is a delight to read some of the beautiful letters written by Mrs. Doty describing their happiness in participating in the great missionary work to be accomplished in that vast empire. Mrs. George B. Smith is a daughter of Rev. and Mrs. Doty.

To Mrs. Lockey Stiles Righter, wife of John Righter, a woman zealous for the spread of missions, came the searching question "Lovest thou me?" when one of her sons, Chester N. Righter, brother of George E. Righter, long an elder of this church, felt called of God to enter the ministry and answer the call of the American Bible Society to act as their agent in the Orient. In this church he preached his farewell sermon in 1854. From Diabbiter, Turkey, December 17, 1856, came the sad message announcing his death.

Stephen Ward Righter, son of Peter and Viola Crane Righter, united with this church February 11, 1883, and was received into the ministry by the Presbytery of Morris and Orange January 17, 1893. He preached in Hyattsville, Md. from 1898 to 1911.

Dudley B. Kimball, son of Edwin W. and Mary Baldwin Kimball, a member of this church, was here ordained by the Presbytery of Morris and Orange, July 11, 1917.

In 1919 the trustees appointed Arthur E. Moore as Treasurer of the church, and at the same time appointed William O. Farrand as Treasurer of benevolences. Mr. Moore is famous for closing his accounts with a balance on hand.

For at least twenty-five years the choir was ably supported by four faithful members: Mr. and Mrs. Andrew L. Cobb, Mrs. P. Gertrude Leonard and Mr. Judd Condit, until July, 1922, when not only the church but the surrounding country met with an irreparable loss in the sudden and accidental death of Mr. Cobb. Now a fine silk American flag, presented by Mrs. Cobb, stands each Sunday in front of his vacant choir chair. Mrs. Ruth Davis is the present organist, and Mr. Hains is successful in providing us with a variety of good music.

REV. EDMONT P. HAINS

At the session meeting held May 1, 1919, it was decided to ask members of the congregation to assist them in selecting a minister, such selection to be made at the discretion of the members of the session. Rev. Edmont P. Hains was unanimously called to the pastorate and installed November 17, 1920.

Mr. Hains's preaching is based on his firm belief in the Bible in its entirety. His preaching, together with his personality and the good music supplied, have attracted audiences that fill the church; but Mr. Hains had a broader vision than the call of this one church. He was one of the first ministers to work strenuously for religious broadcasting on the radio. This church supplied funds generously, but was not able, alone, to finance it all, as the work was so rapidly increasing, and in October, 1924, the Board of National Missions of the Presbyterian Church in U. S. A. took over the work, at which time Mr. Hains wrote: "My own church did nobly but I could only broadcast once a week; now I hope to average seven a week." Again Mr. Hains writes: "We are broadcasting on a larger scale than ever. I am now able to keep the Newark Station going while I cover some of the large stations in the Metropolitan cities; this is done within the \$500 monthly limit. Our battle to get the gospel on the radio evenings during the week is completely won."

The "Happy Hour" Station WAAM at Newark was started by Mr. Hains, also Station WRVA at Richmond, Va. He has also broadcast from Stations WIP Philadelphia, WJZ and WNYC New York, WDBH Worcester, Mass., WEEL Boston, Mass., WBS Newark, WQAN Scranton, also from Pittsburgh, Schenectady and Providence. Mr. Hains's desire to reach a million souls has doubtless been multiplied many times, and eternity alone can reveal the results.

On February 17, 1924, he called together the session and told them of the invitation he had received to become the pastor of the Spencer Memorial Church of Brooklyn. This he said forced him to an issue. He would resign here and accept the call or remain and conduct evangelistic campaigns in other towns and cities as he had been doing. Both session and congregation were unanimous in desiring Mr. Hains to remain, which he consented to do. In addition to his work in this parish and the large amount of time he has given to spreading the gospel over the radio, Mr. Hains has done much evangelistic work in surrounding and even far off towns and cities. Typical of the many appreciative and commendatory letters Mr. Hains has received from the pastors of churches where revivals have been conducted by him, an extract is taken from a letter of Rev. Dr. Harmon McQuilkin, Pastor of the First Presbyterian Church of Orange:

"A real revival of religion is here for which many have been praying and working. How happy we ought to be and how eager to help the Lord and his servants in this mighty crusade to rescue men and women from sin and death and to bring them to the Lord Jesus Christ. I have been associated with most of the greatest evangelists of this country in one way or another from Moody and Chapman on down to Gypsy Smith and Billy Sunday, but I have never been in saner, more appealing and more real soul stirring revival services than these. God is using these two chosen servants wonderfully among us. I am certain the First Church will never lose the added spiritual power that is coming into it these days. The preaching by Mr. Hains is of very high order and exalts the Saviour. The singing and other music is most beautiful. The crowds fill the big auditorium and Sunday night some could not get in. Best of all, many are being saved by the power of the spirit."

As a matter of record, and also as an item of interest to many, it has been thought best to print herewith the deed of David and Jemima Paddleford conveying to the Trustees the land on which the church now stands:

THIS INDENTURE, made the fourteenth day of May, in the year of our Lord one thousand eight hundred and twenty-eight, between David Paddleford, and Jemima, his wife, of the township of Hanover, in the County of Morris, in the State of New Jersey, the parties of the first part, and

Tobias Boudinot, Stephen Fairchild, Henry Harrison, Hiram Smith Jr. and William Gladson The Trustees of the Second Presbyterian Congregation in Hanover, the parties of the second part, WITNESSETH, that the said parties of the first part, for and in consideration of the sum of one hundred dollars, good and lawful money of the United States to them in hand well and truly paid by the said parties of the second part, at and before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, and the said parties of the first part therewith fully satisfied, contented, and paid, have given, granted, bargained and sold, aliened, released, enfeoffed, conveyed and confirmed, and by these presents Do give, grant, bargain and sell, alien, release, enfeoff, convey and confirm unto the said THE TRUSTEES of the Second Presbyterian Congregation in Hanover, and to their successors in office for ever, all that certain tract, lot, or parcel of land and premises, hereinafter particularly described, situate, lying and being at Parsippany, in the Township of Hanover, in the County of Morris aforesaid, butted, bounded and described as follows; BEGINNING at or near an English cherry tree on the South side of the road lately known by the name of the Parsippany and Rockaway Turnpike-roads, on a course south forty-four degrees and thirty minutes east, distant two chains and forty-five links from SARAH and SUSAN SALTER'S well of water; thence, as the compass now points, south one degree, and thirty minutes west, two chains and twenty-two links; thence south twenty-two degrees west one chain and seventy five links; thence south sixty eight degrees east two chains and seventy five links; thence north twenty two degrees east one chain and seventy five links; thence north forty-two and a half degrees east, to the said road;—thence along the south side of said road, north sixty eight degrees west, four chains and thirty four links, to the beginning, containing one acre and twelve hundredths of an acre, be the same more or less; Together with all and singular the profits, privileges and advantages, hereditaments and appurtenances to the same belonging or in anywise appertaining; Also all the estate, right, title, interest, claim and demand whatsoever, at law, or in equity, of the said parties of the first part, of, in and to the same, and of, in and to every part and parcel thereof; TO HAVE and TO HOLD all and singular the above described tract, lot or parcel of land and premises with the appurtenances unto the said The Trustees of the Second Presbyterian Congregation in Han-

over, and their successors in office, IN TRUST nevertheless, to and for the Use and benefit of the Second Presbyterian Congregation in Hanover, and their successors for ever. And the said David Paddleford, for himself, his heirs, executors and administrators, doth covenant and grant to and with the said parties of the second part, and their successors in office, that the above described land and premises, at the time of the sealing and delivery of these presents, are not, nor is any part thereof incumbered by any mortgage, judgment, dower, recognizance, limitation or condition, or by any incumbrance whatsoever, whereby the title hereby made, or intended, to the said parties of the second part, can or may be changed, charged, altered, or defeated in any whatever; also that the said parties of the first part now have good right full power and lawful authority, to grant, bargain, and sell and convey the said land and premises, in manner aforesaid; and also that he will warrant, secure, and forever defend the title of the said land and premises unto the said parties of the second part and their successors forever, against the lawful claims and demands of all persons whatsoever.—In testimony whereof, the parties to these presents have hereunto interchangeably set their hands and seals the same day and year first above written.

Signed, sealed, and delivered
in the presence of

Walter Kirkpatrick

William N. Hennion

George W. Talmadge

David Paddleford (Seal)
her

Jemima + Paddleford (Seal)
mark

"The church is Heaven's true gift, whose power for good
Is measured by our faith expressed in acts.
If what of Heavenly truth we feel and hope,
Have counterpart in what we say and do,
Then will the church stand forth sublime, indeed,
God's power omnipotent to save the lost."

THE LIST OF RULING ELDERS SINCE THE FIRST DATE
OF SESSION BOOK IN 1834

Lot Dixon	Timothy W. Crane	Edmund Thompkins
Silas Baldwin	William A. Condit	S. Hobert Condit
Jacob Heller	Edward Tuttle	E. Halsey Ball
Henry Harrison	John Ogden	Charles F. Ogden
John Mitchell	Marcus L. Dixon	William O. Cooper
Paul Leonard	George E. Righter	Frederick D. Johnson
Abraham Kanouse	William H. Grimes	Judd Condit
James Lewis	John Orvil Burnett	William O. Farrand
William Dixon	Isaac L. Condit	Isaac Baas
Archibald D. Green	B. Smith Condit	Arthur E. Moore
Harkness Bastedo		George A. Sanford

THE FOLLOWING HAVE BEEN SUPERINTENDENTS
OF THE SUNDAY SCHOOL

Silas Baldwin	Isaac L. Condit	Judd Condit
Archibald D. Green	B. Smith Condit	E. Halsey Ball
William A. Condit	S. Hobart Condit	W. Howard Demarest
George E. Righter		Leon A. McIntire

LIST OF TRUSTEES SINCE 1834

Stephen Fairchild	Benjamin L. Condit	George E. Righter
Hiram Smith, Jr.	Thomas O. Smith	Isaac L. Condit
William Gladson	Timothy W. Crane	De Witt Quinby
John O. Condit	William A. Condit	George B. Smith
Tobias Boudinot	Henry Boughton	Garrett De Mott
Henry Harrison	John N. Mitchell	Melvin S. Condit
Walter Kirkpatrick	John De Hart	Richard Smith
William H. Thomas	Benjamin F. Howell	William C. Bates
William N. Hennion	Andrew J. Smith	George W. Smith
Samuel F. Ogden	Edgar G. Smith	E. Halsey Ball
Jacob Green	Charles F. Ogden	Theodore S. Condit
David S. Quinby	R. V. W. Fairchild	William B. Benedict
James Renton	F. N. Benedict	John S. Kitchell
Samuel P. Smith	Monroe Howell	Raymond R. Webb
Jacob Holloway	Stephen H. Condit	William O. Farrand
John Mitchell	John Bates	Andrew J. Smith, 2nd
Ebenezer F. Smith	Edward E. Baldwin	Frederick M. Crowell
Jacob Heller	John C. Green	S. Farrand Howell
Elijah D. Thompkins	Edward Tuttle	Arthur E. Moore
Samuel F. Righter	Phineas Farrand	Robert W. Case
Benjamin B. Green	Samuel B. Harrison	Arthur B. Paulmier
John A. Cobb	James H. Quinby	C. Howell Bates
Amos Harrison		Charles DeH. Condit

Thus draws to a close this history of the Parsippany Presbyterian Church from the earliest times down to the church celebration June 17-20, 1928, for which occasion this history has been written. In its preparation liberal use has been made of the facts as presented in the little history of the church prepared by the writer in 1914-1915 for the Parsippanong Chapter N. S. D. A. R., and of the facts presented in the Historical Sermons by Dr. C. C. Parker delivered in April, 1875.

ANNETTE C. BALL.

In the preparation of this history it has been my privilege to assist in a small way with minor suggestions as to phraseology and subject matter together with the printing and correcting of proofs. Appreciation is hereby expressed for this opportunity of assisting, even in a minor way, in so worthwhile a project.

This church and this community is deeply grateful to Annette C. Ball (Mrs. E. Halsey Ball) for compiling this quite complete, interesting and withal modestly written little history of the Parsippany Presbyterian Church and of the various community interests associated or allied therewith.

But while we, the living, are grateful to her for the painstaking efforts she has made to acquire and preserve the basic historical facts relating to this community, think with what gratitude she will be thought of in the years to come, all of which will be so richly deserved.

L. W. S.



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